An Examination of the Scripture Testimony

John Norton Loughborough

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By
J. N. Loughborough

It cannot be made to appear a matter of consistency, that man should *not* understand the end for which he is placed in this world. In other words man should know what he is to do if he would do right, what is to be the benefit if he does do right, and what the great loss if does not do right. An examination of man's true condition, and a presentation of the Scripture testimony on the point, we conclude will be a matter of interest to the candid and inquiring. We are aware, however, in approaching this subject, that we are in a field of investigation where a multitude of opinions exist among those who have attempted to give us their views. The cause for this differences is obvious, and we trust will be made manifest in the following pages.*MPC 3.1*

Many have derived their present views from early teaching, and have drawn their conclusions in accordance with that of their predecessors, supposing the sentiments advanced by them must be right, and would stand.*MPC 3.2*

In pursuing this subject our inquiry should not be. "What have others believed in regard to this point," but the solemn inquiry should be before us continually, "What is truth?" In the midst of conflicting views we must take the Bible alone as a sure detector, as that which will discover unto us the truth.*MPC 3.3*

Suppose a candid inquirer, desirous of knowing the way of righteousness and truth, goes forth to find the way, not understanding, perhaps, the true source from which it is to be derived. On meeting his neighbor A., he says: I have been dwelling on the structure and organization of the human body, (truly man is a wonder) and as I have looked at the wonderful inventions which the *mind* of man has produced, I see he aspires to raise himself above his present position; can you tell me what his final destiny is to be?*MPC 4.1*

A. Well, I have made up my mind that there is nothing beyond this life, and that the way is to make the best of this life, and enjoy the good things of the world, for death is an eternal sleep. This is a chilling reply, and our inquiring friend meditates upon all the

miseries and disappointments attendant to a life in this world, and then replies in his own mind, “This cannot be,” but still the truth alone he wishes to know. While the inquirer stands meditating upon these matters, B. joins the company, and warns him of the danger of leaving the Divine record, and declares to him, with positiveness, that what has been filling his ears is not the truth, for, says he, man is possessed of a principle called *soul*, or *spirit*, which is immortal, and must live after the body is dead; and so far is death from being an eternal sleep that it is the “gate to endless joys.” Death is that which is finally to unhouse this *spirit*, that it may fly away to its own native realm, where it may enjoy the society of angels and kindred spirits. We drag out a miserable existence here, but death liberates us from all these toils, and introduces all men to a state of perfect bliss. God is a being of love and mercy, and in order fully to manifest those attributes, he will ultimately save all his creatures. While the idea is ringing in the mind of our inquiring friend, of the great mercy and love that would be manifest in the salvation of all men, C. joins the company, and says: Your meditation on a life of unrestrained pleasure and gratification, with the comforts of earth, and finally, when you are fit for its joys no more, a deliverance from all its cares and toils into the eternal felicity of heaven, is groundless. I wish you to remember that God has other attributes besides love; he is a God of justice, and cannot look upon sin with the least degree of allowance. God has a law, and sin is the transgression of that law, and in executing judgment, justice will be the attribute made manifest. If we wish to obtain eternal felicity we must confess our transgressions of that law to Jesus, who has died that he might be a propitiation for our sins; he was raised again from the dead for our justification, and is at the right hand of God, there offering his blood as a satisfaction of the claims of the law on all those who confess and forsake their sins.*MPC 4.2*

The matter appears to our friend more consistent than the position of the first and second. But he inquires, “What will be our position, should we neglect to comply with the requirements laid down, and finally be found transgressors of the law of God?”*MPC 5.1*

C. You were told the truth by B. on one point: namely, that man is possessed of a principle which must live eternally. The Bible says, “The wages of sin is death,” which means they will eternally suffer

pain in a lake of fire and brimstone. There they will writhe in torment, and fill the air with their blasphemy and wailing.*MPC 6.1*

B. replies. Does not John say, [*Revelation 5:13*.] at a certain point of time in his vision. “And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying: Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.” Here it seems all created intelligences are praising God. Must it not be, when that point of time comes, that all men are happy, and that by some means those *immortal spirits* you spoke of have then escaped hell? Does not the position you have presented represent God as an unjust being, to torment his creatures eternally for a finite act?*MPC 6.2*

At this point a fourth wishes them to take heed to his advice, and search well the Sacred Book, which will give us man’s true condition, and at once harmonize the contradictions of A., and discover the untruthfulness of the sensual position of B., and show that God is not an unjust being, as represented by the position of C.*MPC 6.3*

Dear reader, the position of these first three are before the minds of the people, and in accordance with them the great mass are drawing their conclusions in regard to religion. Satan, through his agents, (Thomas Paine and others) has attempted to destroy the Bible, but still it stands firm. The great lines of prophecy there laid down, which have been, and are receiving their literal accomplishment, inspire faith in the minds of those who desire to believe. A host of spirits, professing to come from heaven, flock around us, which testify that the position of the second, above named, is truth; for they tell us that man in the future state progresses until he arrives to the highest state of happiness, and that finally all will be perfectly happy. A proud and popular Church, with their learned ministry, assert with all graveness that sinners must live in *eternal conscious misery*, and thus strive to carry out the position of C. The only reason assigned is, the soul is immortal.*MPC 6.4*

With those who claim this position our dispute shall not be that their

arguments are not logical, but that the basis from which their arguments are derived is a false one. If we stood with them, firm on their premises, we could not perhaps doubt their conclusions. If man had an immortal soul it would be perfectly natural to suppose that soul would live after the body was dead, and if it lived after the body was dead, that it was either in happiness or misery.*MPC 7.1*

And in attempting to harmonize this position with scripture, we most certainly should arrive at the conclusion of the Universalist, reasoning as follows: If the soul, or man proper, be spiritual, and of a nature contrary to matter, it cannot be gratified or rewarded with matter, but must be rewarded in a spiritual state with spiritual things. Therefore the testimony, [*Proverbs 11:31*.] "The righteous shall be recompensed in the earth, much more the wicked and sinner," cannot refer to the final reward of the soul, but must be in reference to this life. And furthermore, theology at the present time informs us that man is not to exit here, after this life. Then, if men are recompensed in this life, it must be for the righteous or unrighteous acts performed here. And, as a consistent individual, we should admit that after this life they would stand on an equal footing. And as John saw every creature in the universe praising God, we should conclude that at that point of time all were happy. But if the basis of this argument is false, of course our reasoning, being never so just, must lead to a false conclusion.*MPC 7.2*

If in solving a problem in multiplication I state that twice 2 are 8, it is untrue and although there may be no defect in the multiplications afterwards made, the result of my work will be false. So, if it is not true that man has an immortal soul, man cannot have eternal misery, neither can all be enjoy eternal bliss, unless God is pleased *to give them* immortality.*MPC 8.1*

The Bible does not once testify that the soul is immortal, neither does it speak of immortal spirits. The word immortal is found in the Bible only once, and is then applied to God. [*1 Timothy 1:17*.] "Now unto the King *eternal*, immortal, invisible, the only wise God." By the frequency with which we hear the expression used in prayers, hymns and exhortations, we might suppose the Bible was filled with it.*MPC 8.2*

The position that man has an immortal soul, has been urged in times past, ministers hardly thinking that it needed proof, as Bishop Tillotson, in his sermon, printed in 1774, admits, “The immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible.*MPC 9.1*

Holmes, a Methodist writer, in a work called Pure Gold, page 68, speaking of the immortality of the soul, says, “For what we know of this important truth, we are not so exclusively indebted to a written revelation, as for our information on some other vital elements of religious faith.”*MPC 9.2*

And when arguments have been presented in favor of the immortality of the soul, they are mostly those that arise from a wrong principle of interpretation. If words in the Bible are allowed to mean the same as when used in any other book, the doctrine of the immortality of the soul cannot be harmonized with the Bible. When the Bible states, “The wages of sin is death,” the immortal soul theory says, No, it is eternal life; that is, eternal conscious misery. If immortal in the Bible be allowed the meaning given it by Webster, (“Exempt from death; having life or being that shall never end,”) then it cannot be applied to the soul; for, “The soul that sinneth it shall die;” *Ezekiel 18:4*. Either the soul is not immortal or death does not mean here as defined by Webster: Die—“To cease to live: to expire; to decease; to perish.” Death in this text is made to mean eternal torments.*MPC 9.3*

The beauty of Divine Revelation has been shut away from the minds of the common people, by their being taught, and supposing that the Bible does not mean what it says, or that the sense of the scripture writers is not contained in the scriptures themselves, but that they are mystical and have a hidden meaning. If this be a fact, we inquire, How shall we arrive at just conceptions of that word and its true interpretation? Oh, says one of the proud professors of our day, you go to Rev. Mr. A., Doctor of Divinity, he will enlighten your mind in regard to the matter. The second says, A. will not inform you aright; you must go to one of *our* Divines, and so all direct our attention to a different direction for an understanding of the word. They disagree among themselves, and thus are produced upward of 600 different sentiments of the present time. This grows out of

the principle that the Bible does not mean what it says, but means something which is not conveyed to our minds by the literal reading of the text. If the position be true that the student of the Bible must first have a thorough knowledge of the popular theology of the age, before he can understand that book, then it would seem to the inquiring mind that the Bible, after all, was not the revelation of God's will, as it does not convey the idea of the author, but his meaning is to be found by the learning of the schools. If the Bible is the revelation of God's will to man, then his will is found in the book, and the book means what it says. We admit that figures are there used, and explained, but claim that a plain statement should be understood the same as when made in any other book. We can form no just conceptions of God's character as revealed in the word, if this be not the truth of the matter. If God had revealed his will in such a manner that man cannot understand it, and then pronounced in that word condemnation and death to those who did not obey his will, we should at once conclude that he manifested none of the character the word represents him as possessing.*MPC 10.1*

If the Bible is not a literal book, then we need another book, proceeding from the author of the Bible, explaining the revelation we now have, that we may have the will of God. If the Bible is the revealed will of God, there are no nonessentials in it, but it is profitable, and is written for our learning. Says the prophet, "Things which are revealed belong unto us and our children forever."*MPC 11.1*

The injunction of our Saviour is, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me. And ye will not come to me, that ye might have life." *John 5:39-40*. What necessity of their coming to him, that they might have life, if they were already possessed of an immortal soul, and thus could not avoid living eternally? If they would come to him they might have life; the inference is, if they did not come they would not have life. "In them *ye* think *ye* have eternal life. Their idea might be, perhaps, that as they were natural descendants of Abraham, they should be partakers of all the benefits of the saints of God, and the blessings of his everlasting kingdom. And Christ, as recorded in other places, plainly rebuked them for holding such a sentiment,

and tells them, greatly to their disquietude, “Ye are of your father, the *Devil*.” He gives them to understand that their thoughts are wrong; that *life* is vested in him, and if *they would obtain life they must come to him*.*MPC 11.2*

In *Matthew 19* we have an account of one who became interested in the great subject of eternal life, and came running to Jesus and said, “Good Master, what good thing shall I do that I may have eternal life? “If thou wilt enter into life keep the commandments.” This person seemed to feel the want of something which he did not possess: *eternal life*; and to obtain it something must be done. He must keep the law of the Lord, the commandments; for sin was the transgression of the law, and the wages of sin is death, the opposite of eternal life, and to obtain life he must come to Christ, for the pardon of his sins, and keep the commandments. But the advocates of the immortal soul theory are under the necessity of calling life in this text *happiness*. To suit them it would read, “If thou would enter *happiness* keep the commandments. Happiness, it is true, will be enjoyed by them, but their reward is life.” Thus, we perceive, their sentiments are not only *not stated in the Bible*, but they will not harmonize with the Bible. How often we hear professing Christians, in their prayers, asking God to “save deathless spirits from death,” and then, fearing it would not be strong enough, they have it, “*the death that never dies*.” How different their exhortations from that of Paul. [*Romans 2:7*.] to seek, by patient continuance in well-doing, for glory, honor, *immortality*. If we already possessed an immortal soul, it would seem inconsistent to exhort us to seek for immortality. *1 Timothy 6:12*. “Fight the good fight of faith, *lay hold on eternal life*. ” *Verse 14*. “Keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in his time he shall shew, who is the blessed and only Potentate, the King of Kings and Lord of Lords; who *only hath immortality*, dwelling in the light which no man can approach unto.” If God *only* hath immortality, what folly to talk about immortal souls, and all men having immortality.*MPC 12.1*

Says the objector, “You believe the angels in Heaven are *immortal* don’t you, and that the Bible represents them as undying? Yes. How then can it be that God *only* hath immortality, if angels are in possession of it? We answer, If you claim that angels sprung into

existence in possession of this attribute, and that they have not received it from God, than you have a difficulty of your own making to harmonize; that is, how can it be that God *only* hath immortality if angels have it too. We wish to abide by the testimony of the word, "*who only hath immortality*." God is the great source of *life* and *immortality*. If any being ever has received or shall receive *immortality*, they must receive it from Him; and it is in His power to give or withhold it. Well, say you, He created angels immortal. That assertion, though often made, lacks proof. We understand that they were not created *immortal*, but incorrupt; they might in that state attain to immortality by obedience, without corruption, or by disobeying become subject to corruption. Well, say you, prove that. *2 Peter 2:4*. "For if God spared not the angels that *sinned*, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment."*MPC 13.1*

Angels have sinned. What is to be done? They will be punished. How? "The wages of sin is death. But, say you, they can't die, because they are immortal. That is reasoning too much in a circle. We claim, then, that the angels above referred to, at least, can die, and therefore they are not *immortal*. But, say you, some are *immortal* now? Yes. How is that? Jude, *verse 6*, will explain, "And the angels which kept not their *first estate*, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." From this we may learn who are to die: those who *kept not their first estate*. Was there a second estate for angels, the reception of which depended on keeping the first? yes, and some must have proved faithful, and received it, or the text would not specify so definitely those "who kept not their first estate." Those who kept their first estate are, without doubt, now *immortal*, while those who sinned are subject to the vengeance of God, and must receive the wages of their sin, *death*.*MPC 14.1*

But, say you, Christ is *immortal*. "He *ever* liveth to make intercession for us." If you claim that he was *immortal* prior to his mission on earth, he must have received that *immortality* from the Father, for he proceeded from the Father. "These things, saith the Amen. 'The faithful and true Witness,' *the beginning of the Creation of God*." *Revelation 3:14*. But had he been immortal when created, how could he have died? We do not wish to be understood that he

was *mortal*, but that like angels, (only he stood in a higher sphere) he was incorrupt, and had it not been the plan of God that he should suffer “the just for the unjust,” doubtless his existence in glory would have been eternal. He is now *immortal*, “a quickening, life giving spirit.” But he became such by a resurrection from the dead.*MPC 14.2*

Paul, in *2 Timothy 1:10*, testifies concerning Christ, “who hath abolished death, and hath brought *life and immortality to light*, through the Gospel.” How can it be said that *life and immortality* are bought to light through the gospel, if Adam and all his posterity have immortal souls. Why, says the objector, the gospel brought to light the fact that we have *immortal souls*. Prior to Christ’s advent, *death* was looked upon as a state of darkness, and many of the writers of the Old Testament scriptures speak in a dark manner about the state of the dead; but Christ, through the gospel, has made it *clear and plain* that we have *immortal souls*. Is this your idea of the text? Why claim that Christ brought the doctrine of the *immortality* of the soul to light? It existed long before his first advent, but not with Scripture writers. But to understand how *life* and *immortality* are brought to light through the gospel, we will look at a gospel sermon on the subject. *1 Corinthians 15:1-4*. “Moreover, brethren, I declare unto you the gospel which I preached unto you which also ye have received, and wherein ye stand; by which also ye are saved, If ye keep in memory what I preached unto you, unless ye have believed in vain; for I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the scriptures; and that he was buried, and that he rose again he third day, according to the scriptures.”*MPC 15.1*

Here Paul has stated the great facts of the gospel, which had then been fulfilled. This is the foundation work, from which certain benefits are to be derived by the obedient. He proceeds, *verse 12*. “Now if Christ be preached that he rose from the dead, how, say some among you, that there is *no resurrection of the dead*? But if there be no resurrection of the dead, then is Christ not risen.” The first benefit he speaks of is the *resurrection*, and Christ’s *resurrection* is claimed as a pledge of the resurrection of the saints. “But now is Christ risen from the dead, and become the first-fruits of them that slept.” The first fruit is always a sample of the harvest,

and like the harvest; so if you get a description of either you may know the nature of the other. The condition of those in the harvest is described, “So also is the resurrection of the dead. It is sown in corruption, it is raised in *incorruption*. Vs 52. “For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal *must put on immortality*. So when this corruptible shall have *put on incorruption*, and this mortal shall have *put on immortality*, then shall be brought to pass the saying that is written, Death is swallowed up in victory.”*MPC 16.1*

Here we learn that the harvest (resurrection) is the time when the saints *receive immortality*. Now, as we have these facts before us, we inquire, what about *immortality* is brought to light through the gospel sermon above alluded to? Every candid individual most certainly would answer that it is a boon to be received *at the resurrection*.*MPC 17.1*

1 Timothy 6:19. “Laying up in store for themselves a good foundation against the time to come, that they may *lay hold* on eternal life.” Then eternal life is to be laid hold of “*in the time to come*.” According to Paul’s testimony to his Corinthian brethren, the *resurrection* is the time when “this mortal must put on immortality.” This is the time when “we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.” Then those who have laid up a good foundation (kept the commandments) *will lay hold on eternal life*.*MPC 17.2*

The theories of the present time teach us that at *death* the souls of all men go immediately to heaven, and are judged; those found worthy of heaven are permitted to remain, while the souls of the wicked are thrust down to hell, there to be tormented with fire and brimstone, and receive their punishment. At the time of Christ’s second advent, the souls of the righteous, which have been happy in heaven, receiving their reward perhaps hundreds of years, are called together; then the souls of the wicked, which have been wailing in torment perhaps the same length of time, are summoned to appear before God. The several bodies which were tenanted by these souls while living here, are then raised from the dead, the

souls are united with them, and again they stand before God. For what? We are informed the day has come that God appointed in which to judge the world, and these souls must there stand and receive their awful doom, or the welcome which will be given them to enter into the joy of their Lord.*MPC 17.3*

What necessity is there of judging these persons at the resurrection, if judgment was passed upon them at death, and they have been receiving their reward or punishment for thousands of years? Can it be that an all-wise being has made an oversight, and that they are judged again to detect errors that may have been made in the first sentence? Who would dare claim such a position?*MPC 18.1*

But, we inquire, do the Scriptures state that men are judged at death? Paul testifies, [*Acts 17:31*.] "Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead." Do not the Scriptures state, says one, that "It is appointed unto men once to die, but after this the judgment?" Would not this show that men were judged at death? If we were positive that this text applied to the first death, or the death men die in Adam, it would fail to prove that the men were judged while they were dead. It does not say they are judged as soon as they die, but after that point; how long after it does not state. We shall claim it is at the period of the resurrection; for there is where the Bible locates it. If the position were true that the wicked are judged at death, how can it be said. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the *day of judgment* to be punished? If they were judged at death, then we have been in the judgment since the first man died, and there would be no propriety in the Apostle's pointing to a judgment day in the future; for men are being judged all the time. Paul "reasoned of righteousness, temperance, and *a judgment to come*."*MPC 18.2*

If the day of death is the day of judgment, then the Lord preserves the lives of the wicked, for they are reserved (kept in store-Webster,) to the day of judgment. If the Bible taught that men were judged at death, then we should be compelled to admit that they

went immediately to their reward or punishment; for the time of judgment is the time the saints are rewarded. See *Revelation 11:15*. “The seventh angel sounded;” voices were heard declaring, among other things, the testimony of *verse 18*: “And thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great.” According to *Luke 14:13-14*, they are not rewarded until the resurrection. “But when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.” And, as we have already quoted, the wicked are reserved to the day of judgment to be punished. Job says, [*Chap 21:29, 30*.] “The wicked are reserved to the day of destruction, they shall be brought forth to the day of wrath.” They are brought forth from their graves.*MPC 19.1*

But, says one, these texts you have been quoting all apply to the body; you do not believe the soul is without reward from death to the resurrection, do you? Most certainly: you would not admit that any part of the body was conscious, but claim that it is the immortal soul. We do not find the testimony that man is possessed of any such principle that can exist separate from the body, and that is not dependent on a connection with the body for its existence.*MPC 20.1*

Says the objector, I think the strong desire we have in us for life, and which leads us to manifest so much care in preserving our lives, proves the soul to be immortal. No desire springs up in the heart of man but what can be gratified with that which it reaches out for; in other words, no desire would be placed there that could not be gratified. It would represent the author of our existence as imperfect if this were not the case.*MPC 20.2*

In reply, we admit it to be a fact, that there is implanted in man a strong desire for life; but we do not suppose this to be evidence that we already have immortality stamped upon us, but it would rather seem to show to our mind that we have not obtained it as yet. The objector states that there is no desire implanted in man but what can be satisfied by something in nature. Why not state, that cannot

be satisfied by what he already possesses? A person is not apt to manifest a very strong desire for what he already possess. All men desire happiness, but does this prove that all men are perfectly happy? Not at all, but rather that they are not happy. But can all men be happy? If they will take heed to the means God has appointed to secure happiness. Merely the desire will not secure to them happiness, but they must put forth an effort, and use the means in their power to ameliorate their condition. Many desire riches, but it does not necessarily follow that all are rich, or that all will be rich; yet riches are in the world, and can be obtained by them if they rightly lay themselves out for the work. So with the desire men have for life, and the great care they manifest to shun danger; instead of proving that they are immortal, it proves that they are mortal and exposed to danger; one object of this desire being implanted in them is that they may be cautious and protect their own life, which "is even a vapor, that appeareth for a little time, and then vanisheth away." *James 4:14*. Men desire to live eternally, and they can if they put forth an effort and employ the means God has appointed to secure eternal life. "If thou wilt enter life keep the commandments." We conclude this strong desire for life is implanted in us to encourage us to move out and improve the means set before us to secure eternal life. In this drowsy world of temptation, God had not only held out before us the promises of the glories of that blessed state of those who will have life eternal, (they will see no sorrow, pain, sickness, or death,) but within us he has placed that strong desire for life, which should cause us to flee the corruptions which are in the world, and cleave close to him and his word, that we may secure life.*MPC 20.3*

The Apostle represents the Christian as living "in *hope* of eternal life, which God, that cannot lie, promised before the world began." *Titus 1:2*. Hope—"A desire of some good, accompanied with at least a slight expectation of obtaining it, or a belief that it is obtainable."—Webster. While eternal life remains a matter of promise, we do not possess it, and when we come in possession of it we need no longer hope for it. "What a man seeth, why doeth ye yet hope for? But if we hope for that we see not, then do we with patience wait for it. *Romans 8:24, 25*. How long shall we wait for it? We conclude, till the judgment and the resurrection, the time of which God hath appointed. And Job says, "All the days of my

appointed time will I *wait*, till my change come." This change is from mortal to immortality at the resurrection. No, says one, this is his dissolution he refers to, when he should change this mortal state for a higher state, and his spirit free should fly away and dwell with angels. If this be the case, then the day of man's death is appointed, but the scriptures reveal no such idea. We will let Job's testimony answer the case as to what he refers. "If I *wait*, the grave is mine house; I have made my bed in the darkness. I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister. And where is now my hope? as for my hope, who shall see it? They shall go down to the bars of the pit, when our rest together is in the dust." *Job 17:13-16*.*MPC 22.1*

But, says the objector, does not Solomon say, [*Ecclesiastes 12:7*.] "Then shall the dust return to the earth as it was; and the spirit return unto God, who gave it?" Does not this text show that there is a spirit which exists after the body is dead? If so, may it not be the *immortal soul*, of which we have been speaking?*MPC 23.1*

If it be claimed that this text proves the existence of the spirit after the body is dead; we reply, it cannot be shown by the language of the text before us whether that spirit is conscious or unconscious, happy or miserable, separated from the body. If we should admit that it proved the existence of the spirit, it simply states that that "spirit returns to God, who gave it." The text speaks of the spirit God gave in a familiar manner, as though all would understand perfectly well what was referred to. We conclude there must be testimony in the divine record of man's creation, that will enlighten our minds as respect the spirit God gave. If it is some spirit which has been given since that time, it cannot by any part of man, and thus cannot be an immortal soul. Before passing to give an exposition of this text, we shall examine the scripture account of man's creation, to discern whether God did endow man with an *immortal soul*.*MPC 23.2*

The first mention made of man in the Bible is in the account of the labor of the sixth day, *Genesis 1:26*. "And God said, let us make man in our image, after our likeness; and let them have dominion. etc.," *Verse 27*, "So God created man in his own image, in the image of God created he him; male and female created he them." What is meant by saying God created man in his own image?

According to the faith of the Church, it cannot be that literally man was made in the *form* of God; for the Discipline states, “There is but one living and true God, without body or parts,” and some say without passions. If this be the case, then man’s being in the image of God, must have some other explanation, than that his form was like God. It has been claimed that this was a moral image; that is, man was formed with a character like God; and as God is *immortal*, man, to be like him morally, must also be immortal. Moral pertains to character. Although the word states, God pronounced all his work very good, yet man, as we shall show, was left to form his own character.*MPC 23.3*

But in carrying out this matter we wish to inquire further in regard to man’s creation. *Genesis 2:7* states, “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a *living soul*.” If the image of God referred to in chapter first is a mortal image, then the dust of the ground was in the *moral image* of God. *Man* was in the image of God before the breath of life was breathed into him; afterwards he is called *a living soul*. We see at once that this image of God in which *man is* formed cannot be a moral image; for it would involve the absurdity that inanimate matter possessed a character like God. If it be a fact that man was made literally in the image of God, we have been taught wrong in regard to the nature of that God.*MPC 24.1*

This leads us to the investigation of the necessary inquiry,*MPC 25.1*

IS GOD A PERSON?

Whatever may be the truth in this matter, it certainly cannot be wrong for us to examine what the Word says respecting it. Many there are that would refrain from the investigation of unpopular truths because the cry of heresy is raised against them. We shall not consider ourselves subjects of the appellation, neither are we prying into the secrets of the Almighty, as we pursue the investigation of this matter. The Bible certainly contains testimony upon this point, and we again repeat, "Things which are revealed belong to us." We inquire then, What saith the Scripture?*MPC 25.2*

The very testimony we have been examining in regard to man's being formed of the dust in the image of God, proves conclusively that God has a form, although the sentiment is contrary to what we have been taught, while children, from the catechism:*MPC 25.3*

"Question. What is God?*MPC 25.4*

"Answer. An infinite and eternal spirit; one that always was and always will be.*MPC 25.5*

"Q. Where is God?*MPC 25.6*

"A. Everywhere."*MPC 25.7*

But *we* inquire, Is not God in one place more than another? Oh no, say you: the Bible says he is a spirit, and if so he must be everywhere alike. Well, if when man dies his spirit goes to God, it must go everywhere. But the Bible certainly represents God as located in heaven. "For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth." *Psalm 102:19*. Then certainly heaven cannot be everywhere, for God is represented as looking down from it. "Elijah went up by a whirlwind into heaven." *2 Kings 2:11*. But, says one, does not the Bible represent God as everywhere present? *Psalm 139:8, 9, 10*. "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."*MPC 25.8*

We reply, the subject is introduced in *verse 7*, as follows: “Whither shall I go from thy Spirit? or whither shall I flee from thy presence?” The Spirit is God’s representative. His power is manifested wherever he listeth, through the agency of his Spirit. Christ, when giving the commission to the disciples, says, “Go ye into all the world, and preach the gospel to every creature, and lo! I am with you alway, even unto the end of the world. Now, no one would contend that Christ had been on the earth personally ever since the disciples commenced to fulfill this commission. But his Spirit has been on the earth; the Comforter that he promised to send. So in the same manner God manifests himself by his Spirit which is also the power through which he works. “But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.” *Romans 8:11*. Here is a plain distinction made between the Spirit, and God that raises the dead by that Spirit. If the living God is a Spirit in the strictest sense of the term, and at the same time is in possession of a Spirit, then we have at once the novel idea of the Spirit of a Spirit, something it will take at least a *Spiritualist* to explain.*MPC 26.1*

There is at least *one* impassable difficulty in the way of those who believe God is immaterial, and heaven is not a literal, located place: they are obliged to admit that Jesus is there bodily, a literal person; the same Jesus that was crucified, dead, and buried, was raised from the dead, ascended up to heaven, and is now at the right hand of God. Jesus was possessed of flesh and bones after his resurrection. *Luke 24:39*. “Behold my hands and my feet, that it is I, myself; handle me, and see; for a spirit hath not flesh and bones as ye see me have.” If Jesus is there in heaven with a literal body of flesh and bones, may not heaven after all be a literal place, a habitation for a literal God, a literal Saviour, literal angels, and resurrected immortal saints! Oh no, says one, “God is a Spirit.” So Christ said to the woman of Samaria at the well. It does not necessarily follow because God is a Spirit, that he has no body. In *John 3:6*, Christ says to Nicodemus, “That which is born of the Spirit *is spirit*.” If that which is born of the Spirit is spirit, then on the same principle, that which has a spiritual nature is spirit. God is a spirit being, his nature is spirit, he is not of a mortal nature; but this does not exclude the idea of his having a body. David says, [*Psalm*

114:4,] “Who maketh his angels spirits;” yet angels have bodies. Angels appeared to Both Abraham and Lot, and ate with them. We see the idea that angels are spirits, does not prove that they are not literal beings.*MPC 27.1*

It is inferred because the Bible says that God is a Spirit, that he is not a person. An inference should not be made the basis for an argument. Great Scripture truths are plainly stated, and it will not do for us to found a doctrine on inferences, contrary to positive statements in the word of God. If the Scripture states in positive terms that God is a person, it will not answer for us to draw an inference from the text which says “God is a Spirit,” that he has no body.*MPC 28.1*

We will now present a few texts which prove that God is a person. *Exodus 33:18, 23*. “And he (Moses) said, I beseech thee shew me thy glory.” *Verse 20*. “And he said, Thou canst not see my face, for there shall no man see me and live.” *Verses 21-23*. “And the Lord said, Behold there is a place by me, and thou shalt stand upon a rock: and it shall come to pass while my glory passeth by, that I will put thee in a cleft of the rock; and will cover thee with my hand while I pass by; and I will take away mine hand, and thou shalt see *my back parts*; but *my face* shall not be seen.” If God is an immaterial Spirit, then Moses could not see him; for we are told a spirit cannot be seen by natural eyes. There would then be no propriety for God to say he would put his hand over Moses’ face while he passed by, (seemingly to prevent him from seeing his face,) for he could not see him. Neither do we conceive how an immaterial hand could obstruct the rays of light from passing to Moses’ eyes. But if the position be true that God is immaterial, and cannot be seen by the natural eye, the text above is all superfluous. What sense is there in saying God put his hand over Moses’ face, to prevent him from seeing that which could not be seen.*MPC 28.2*

Says one, I see we cannot harmonize the matter any other way, that that there was a literal body seen by Moses; but that was not God’s own body, it was a body he took that he might show himself to Moses. Moses could form no just conceptions of God unless he assumed a form. So God took a body. This throws a worse coloring on the matter than the first position; for it charges God with

deception; telling Moses he should see *him*, when in fact Moses according to this testimony did not see God, but another body. A person must be given to doubt almost beyond recovery, that would attempt thus to mystify, and do away with the force of this testimony.*MPC 29.1*

Exodus 24:9. “Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in its clearness.” They were permitted to see his feet, but no man can see his face and live. No mortal eye can bear the dazzling brightness of the glory of the face of God. It far exceeds the light of the sun. For the prophet says, “The light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.” *Isaiah 30:26*. Notwithstanding this seven-fold light that is then to shine, the prophet speaking of the scene says, “Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.” *Isaiah 24:23*. The testimony of John is [*Revelation 21:23*.] “And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.”*MPC 29.2*

Infidels claim that there is a contradiction in the testimony of Moses, because he said, he talked with God face to face. We reply, there was a cloud between them, but God told Moses, “No man shalt see me and live.” The Testimony of the New Testament is in harmony with that of the Old upon this subject. “Follow peace with all men, and holiness without which no man shall see the Lord.” *Hebrews 12:14*. Who with mortal eyes could behold a light that far outshines seven fold the brightness of the sun? Surely none but the holy can behold him, none but immortal eyes could bear that radiant glory. Although the Word says we cannot see God now and live, the promise is, that the pure in heart shall see him. *Matthew 5:3*. “Blessed are the pure in heart, for they shall see God.” *Revelation 22:4*. “And they shall see his face, and his name shall be in their foreheads.”*MPC 30.1*

Paul, [*Colossians 1:15*.] speaking of Christ, says, “Who is the image of the invisible God, the first born of every creature.” Here Christ is said to be “the image of the invisible God.” We have already shown, that Christ has a body composed of substance, flesh and bones; and *he* is said to be, “*the image of the invisible God*.” Well, says one, we admit his divine nature is in the image of God. If by his divine nature you mean the part that existed in glory with the Father before the world was, we reply, that which was in the beginning with God, (the Word,) was made flesh, not came into flesh, or as some state, clothed upon with a human nature, but *made flesh*. But says another, God is said to be *invisible*. Because he is invisible now, it does not prove that he never will be seen. The Word says, “The pure in heart *shall* see” him. Willing faith says, Amen.*MPC 30.2*

Paul’s testimony in *Philippians 2:5, 6*, shows plainly what may be understood by the statement, that Christ is the image of God. “Let this mind be in you which was in Christ Jesus: who being *in the form of God*, thought it not robbery to be equal with God.” How can Christ be said to be in the form of God, if God has no form! *Romans 8:3*. “God sending his own Son in the *likeness* of sinful flesh.” Christ is in the form of God, and in the form of men. This at once reveals to us the form of God.*MPC 31.1*

Daniel speaking of God, calls him the Ancient of days. *Daniel 7:9*. “And the Ancient of days did sit, whose garment was white as snow, and the hair of his *head* like the pure wool.” This personage is said to have a head, and hair; this certainly could not be said of him if he was immaterial and had no form. But Paul’s testimony in *Hebrews 1:3*, ought to settle every candid mind in regard to the personality of God. Speaking of Christ, he says, “Who being the brightness of his glory, and the *express* image of his (the Father’s) *person*.” Here then it is plainly stated God has a person. Christ is the express image of it. Then we can understand Christ where he says, “He that hath seen me, hath seen the Father.” *John 14:19*. He could not have meant, that he was his own father; for when he prayed he addressed his Father as another person who had sent him into the world. He styled himself the Son of God. Then he could not be the Father of which he was the son. When he says, “He that hath seen me hath seen the Father,” he must mean, that as he was the express image of the Father’s person, those who saw him saw the

likeness of the Father in him.*MPC 31.2*

But we will now return to the subject of *The creation of man*. We have seen already that man's being made in the image of God, could not refer to a moral image, for it would involve the absurdity that the lifeless clay of which man was formed, had a character like God. We now see the Scriptures clearly teach, that God is a person with a body and form. Then *Genesis 1:26*, may be understood to teach the fact, that man was made in the form of God. Other scriptures agree with this testimony. See *Genesis 9:6*. "whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." This testimony cannot apply to a spirit, or immaterial part of man: that which is the image of God has blood. *1 Corinthians 11:7*. "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God." James [*Chap 3:9*] speaking of the tongue says, "Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude (likeness, resemblance-Webster) of God." The foregoing testimony settles the point, that the image of God does not refer to character but to form.*MPC 32.1*

Genesis 2:7. "And the Lord God formed man ofthe dust of the ground, and breathed into his nostrils the breath of life; and *man* became a living soul." Grave Doctors of Divinity (as they are called) assert that what God breathed into man was a part of himself. This, say they, is what became a living soul. It must be immortal; for God cannot die, neither will he destroy a part of himself. But the text says, "man became a living soul." Man was made of dust; then the dust became a living soul after being inspired with the breath of life. If it is a fact, that because *God breathed into man* the breath of life, that breath is immortal, then beasts must have immortal souls. Moses, in giving, the account of the flood, [*Genesis 7:21, 22*,] says, "And all flesh died that moved upon the earth, both of fowls, and of cattle, and of beasts and of every creeping thing that creepeth upon the earth, and every man. All in whose nostrils was *the breath of life*, of all that was in the dry land, died."*MPC 32.2*

If we must admit, because the breath of life came from God, it must be a part of himself, and hence immortal, we get ourselves into a grand difficulty. Sinners, you say, are to be punished with eternal

misery, because God cannot destroy a part of himself; but your theory makes out that God is going to torment a part of himself to all eternity. If the above sentiment were true, we might perhaps find in it, a solution for the difficulty of the Predestinarian, who states, that God decreed from all eternity that some mens would be lost, and they cannot alter their fate, but they are to be tormented eternally for being sinners, something they could not avoid. But if God has placed a part of himself in man, and finally punishes that soul, (a part of himself,) to all eternity, it may be after all, that the *one* would be punished on whom the charge of their sin rests; namely, Himself.*MPC 33.1*

But here is the truth plainly stated: "*Man* became *a living soul*." The same original term which is rendered living soul in this text, is in other portions of Scripture applied to beasts, and sometimes rendered *living creature*, and sometimes *living soul*. "Moses uses *nephesh, chay, chayiah, and chayim* to express animal life and creature; and these words are generally translated *soul, life, living, lives, and creature*. *Genesis 1:24* reads, 'Let the earth bring forth the (*nephesh chayiah*) living creature after his kind, cattle, and creeping things, and beast of the earth after his kind.' In *Genesis 11:19*, Moses states that these living souls are brought before Adam, and whatsoever he named *every living soul*, (*nephesh chayiah*,) that was the name of it." Adam Clarke, commenting upon *verse 24*, acknowledges that (*nephesh chayiah*) *living soul*, is "a general term to express all creatures endued with animal life." *Bible vs. Tradition*.*MPC 34.1*

We notice this point thus definitely, from the fact that this is the first and primary signification of the term *soul*, and here it applies to the whole person. It is stated in *Revelation 16:3*, when the second vial is poured out, "And every *living soul* died in the sea." Here the same expression is used, doubtless applying to fish. We see then, if the term *living soul* when applied to man proves him to be immortal; it can prove no less when applied to beasts. But no one contends the application of the term to beasts proves them to be immortal, neither does it prove man to be immortal when applied to him.*MPC 34.2*

"God planted a garden eastward in Eden." That garden he

beautified with flowers of every tint, every thing which was pleasant to the sight was there, spontaneously blooming. Every thing which was good for food the earth did bear. The trees, beautiful flowers, and tall grass waved in the soft pressure of the spicy breeze. The gentle stream murmured slowly along, as its silver surface glistened in the rays of the noon-day sun. The beautiful birds warbled forth their merry songs from every bower. There all was peace, love, joy, and harmony. No evil beasts were there, but the delight of all was to see their fellows happy. *There* God placed that happy pair. No sorrow e'er had filled their breasts, they knew no pain, and in childlike innocence they walk forth to view their first abode. Their cup of joy was full, and as they beheld the God who thus had wrought for them, they struck a note of praise in honor of his blessed name. Fair angels looked upon the work of God; he had finished it and pronounced it very good. "The morning stars sang together, and all the sons of God shouted for joy."*MPC 35.1*

When Adam was thus placed in the garden, God said to him. "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." We have already stated that we would show that Adam was left to form his own character. By this we do not set aside the testimony of the word, that God made man upright. It must be apparent to the minds of all, with a few moments' consideration, that no character can be developed without a law. We should have no conception of wrong, unless we knew how matters ought to be, to be right. Then in the formation of character, there must be some test, some *rule* by which we are to walk. One great command, at least, God laid down for Adam to obey. If he refrained from eating the fruit of a certain tree, he should live; if he partook of it, and thus transgressed God's commandments, he should die. Here was a test of character: the point was to be settled by Adam whether he would obey, or disobey.*MPC 35.2*

Adam was on probation. It seems to be the will of God, instead of unalterably fixing the destiny of all men, to leave them to choose for themselves, at the same time holding out inducements to obedience before them. We inquire, What was Adam on probation for? Certainly not for life; for he was a *living soul*: not for happiness;

for bliss surrounded him on every side: not for possession of the garden; for God had given him that, as also dominion over all the earth. There is but one thing he could have been on probation for; and that is, to decide whether he should eternally enjoy that state of bliss. He was on probation for *eternal life*. If he was on probation for eternal life, then he could not have been immortal. If he had been immortal he could not have died. And on the other hand, had he been mortal, his case was already decided for death. We conclude he occupied a position between them both, and was left to attain to either. He was incorrupt, and had he refrained from partaking of the tree of the knowledge of good and evil, he never would have seen corruption.*MPC 36.1*

Adam was not left in darkness as to what the consequence would be if he partook of the forbidden tree. The penalty consequent on the transgression of that command, God himself expresses in the following words: “In the day that thou eatest thereof thou shalt surely die.” But says the objector, God could not have meant to tell Adam that he should literally die in the day he partook of the forbidden fruit; for he did not die in that day: he lived 930 years, and then died. The Lord must have meant to tell him that he would die a spiritual death. By spiritual death, we suppose you mean “*dead* in trespasses and sins.” A person *dead* in sins, must be one that is lost to all sense of the obligation he is under to obey God. We claim that this could not have been held out before Adam as a penalty: it was a natural consequence. If a man commits sin, and continues in those sins, he is spiritually dead. What should we think if the legislators of this Union, or any of its States, should pass a law stating that if a man committed murder, he should lose all sense of his obligation to keep that law, and that should be the penalty of his transgression.*MPC 36.2*

Again, if the death threatened was spiritual, we find ourselves involved in a difficulty. Says Paul, [*1 Corinthians 15*,] “As in Adam all die, even so in Christ shall all be made alive.” If the death they died in Adam was a spiritual death, then being made alive in Christ from that death must be to be made holy. This also would be the first resurrection, as it brings men to life from the first death. This would make out that all men would finally be holy; for *in Christ* shall all be made alive. *Revelation 20:6*. “Blessed and holy is he that hath

part in the first resurrection: on such, the second death hath no power." Then they that were once made holy would remain everlastingly holy; but the Word says, "Take heed lest ye fall." But we inquire, did God say, "In the day thou eatest thereof thou shalt surely die?" The *marginal reading* of the text says. "Heb., *Dying* thou shalt die." In the day he partook of that fruit he would be a subject of death, become corrupted, and a prey to disease.*MPC 37.1*

The divine command had gone forth. The penalty of disobedience had been stated, and Adam was left to choose life, or death. The serpent it is said "was more subtle than any beast of the field which the Lord God had made: and he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, we may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil." The testimony of the serpent prevailed, the woman partook of the fruit, gave to her husband, and jointly they broke God's command. The *serpent* said, Ye shall not *surely* die. As the serpent was the most subtle beast, he was the agent used by Satan in the deception of that happy pair. Since *man* has yielded to Satan, he has an agent he can use better for the work of deception: he now uses man. This was the first great deceptive work performed by Satan. The card he then turned was, "*Thou shalt not surely die*." In that game he won the world. He has not yet forgotten it; and although men are familiar with the history of these scenes, yet still they permit themselves to be deceived, while Satan, in various ways, whispers into their ears, "*Ye shall not surely die*." We fear the sentiment taught at the present time, that all men have immortal souls, and therefore cannot die, (although its present advocates may honestly consider it to be truth,) came from the same source of deception.*MPC 38.1*

After man had partaken of the fruit of the forbidden tree, and thus broke God's commandment, the Lord proceeded to pass sentence on the several ones engaged in this transgression. He explained to

man what his punishment was to be. *Genesis 3:19*. “In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken taken; for dust *thou* art and unto dust shalt *thou* return.” There could certainly be no doubt in the mind of Adam, as to what God meant by saying, “dying thou shalt die.” The Lord had explained it to him. He does not tell Adam that his immortal soul shall go to heaven or to torments, but simply he should die; cease to live; return to dust. After this curse was pronounced upon man, the Lord said, “Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the Lord God sent him forth from the Garden of Eden.” God also cursed the ground for man’s sake, and sent him forth to till it, but said, Thorns and thistles shall it bring forth unto thee. (It is said by some, that God wills the eternal misery of the wicked, but here it is stated, God drove man from the garden, *lest* he should eat of the tree of life and *live for ever*.*MPC 39.1*

Sorrow then filled the hearts of that hitherto happy pair. Their state of bliss was now changed for a life of toil and perplexity to end in death. Satan triumphed that he had molested the work of God and caused man to sin. The awful scene of misery, and wretchedness, that has followed as a consequent upon Adam’s transgression cannot be described. Beauty has vanished, love is debased, sorrow, sin and death are in the world’s cup; the last remains of Paradisean matter are swept away by the curse.*MPC 39.2*

While God pronounces the penalty upon Adam, he leaves him room to hope. “The seed of the woman shall bruise the serpent’s head.” In this, as all commentators claim, we have the promise of the Saviour, who was to be manifest “that he might destroy him that had the power of death, that is the devil.” “God so loved the world that he gave his only begotten son, that whosoever believeth in him should not *perish*, but have everlasting life.” Adam still had room for hope, and although he had thrust himself away from the tree of life by transgression, and must die, faith in Christ would bring him up again. He should not perish everlastingly, as would have been the case had not God provided a ransom for him. But we pass this matter of reconciliation through Christ for the present.*MPC 40.1*

In the examination we have made of the creation of man, his fall, etc., we see no record of immortality or of any spirit being given to him that can possess consciousness separate from the body. We think that the testimony from Solomon, [*Ecclesiastes 12:7*,] may now be understood. “Then shall the dust return to the earth as it was, and the spirit to God who gave it.” We find no record, that God gave any spirit to man except the breath of life, which in *Genesis 7:22*, in the margin, is called the “breath of the spirit of life.” The same original term that is rendered *spirit* in *Ecclesiastes 12:7* (ruah, breath, spirit, etc.,) is used in *Genesis 2:7*. Then *Ecclesiastes 12:7*, states merely the disorganization of man: dust returns to dust, and the breath to God who gave it. Says *Job 12:10*, “In whose hand is the soul of every living thing, and the *breath* of all mankind.”*MPC 40.2*

Says the objector, your testimony from Scripture seems to show that Adam was not created immortal, yet I believe *we are* immortal. We inquire, from what source do we derive our immortality? It must be either inherent, derived from Adam, or else it comes to us directly from God. We reply, we did not get it from Adam; for he did not have it himself. If he had immortality, and imparted it to us, his posterity, then the soul cannot be immaterial as claimed by the advocates of natural immortality. Immaterial is the opposite of material. *Material* is *something; matter*; has length, breadth and thickness; and one of its properties is said by Philosophers to be *Divisibility*. *Immaterial*, is the opposite, not material, not matter: then it does not possess those properties. Matter is capable of subdivisions; for *divisibility* is one of its properties. But immateriality being the opposite, is subject to no such divisions. Then if the soul of Adam was immaterial, it was not susceptible of subdivisions so as to give immortality to his posterity. Then if man has an immortal *soul* or *spirit*, it must come direct from the hand of the Creator at the birth of each individual. This position would be monstrous; for they tell us the soul is the life of the person, and unless this soul was imparted there would be no life. Thus we see that God is charged with giving souls to every being that lives, no matter how miserable their birth. And again, they tell us the soul is the mind: then some of these souls must be very limited in intellect when formed, as appears by the idiotic portion of the community.*MPC 41.1*

One great reason urged that man is in possession of some principle of a higher nature than matter, is that man thinks; and with all candor we are told that matter cannot think, has not the power of self-motion, and would eternally remain inactive, were it not for the immortal power of volition which man possesses. We enquire. Do beasts possess an immortal will? They certainly have the power to will and move their bodies about. Philosophers have only given us the properties of unorganized matter; but every one must admit, that by combination of matter, results are produced, and properties made manifest, which did not exist in the original matter unorganized. Organized in a certain form, matter is made to produce music, and yet music is not a property of matter, but is the result of a peculiar organization of matter. But says one, “The music is not in the material instrument, but in the mind.” But the mind does not produce the sound: sound is produced as the result of the organization of the materials of the instrument, the air being the medium through which it is conveyed to the nice organism of the ear, and there the mind takes cognizance of those sounds.*MPC 42.1*

But says the objector, Mans reason, is capable of choosing and refusing. We reply. The same may be said of beasts; they choose. But, say you, this manifestation of knowledge in them is instinct. Is instinct a property of matter? Instinct as it is termed, if traced through the family of the brute creation, would be found to exist in a variety of forms, and so nearly allied in some, to the operations of the human mind, that some men would doubtless call it *reason*. But few, however, would contend that beasts possess immortal souls. Then *instinct* as it is termed, is the result of organization, and yet in some animals is pronounced *reason*. Then we inquire, if beasts are in possession of intellect without immortal souls, why may not man with an organization more refined, and a greater number of reasoning faculties, be in possession of reason, and intellect of a higher tone, and yet not be immortal? We do not wish to be charged with the position, that we claim mind is material; for we do not. We believe, however, that thought is an effect produced by material organization. For this we will assign our reasons briefly. 1st. The mind is developed in proportion to the volume of brain, and temperament of the body. The brain of an ordinary man is about one twentieth part the size of the body, while that of the horse is

only one two-hundredth part.*MPC 42.2*

If the mind was immortal, and not the result of the action of the body, why should earnest study cause weariness of body? If the contrary were the case, that the mind exists independent of the body, and that the body was as a clog to the powers of that spirit, as has been claimed, then we should expect the nearer death we came, the brighter the intellect would be; but we find it the reverse. A sound mind in a sound body expresses the truth of this matter.*MPC 43.1*

There is one fact that cannot be explained in harmony with the theory, that the mind is not dependent upon matter for its existence. When the skull of man becomes fractured, and depressed upon the brain, the sufferer is immediately unconscious, and yet the breath of life is in him. Many curious circumstances might be related, illustrative of this point, of individuals who remained unconscious for days, and after being restored to their senses again, were not conscious that any time had elapsed. We refer the reader to *Mental Philosophy* for testimonies upon this subject. What folly to talk of the mind of man being immortal, and independent in its existence, if disease of the body can affect it. What a sentiment to teach, that a man is conscious after death, when the facts are, injury of the brain makes a man unconscious while living.*MPC 44.1*

But we return to the Bible. Our reasoning would be but vain, except it were in harmony with the Word of inspiration. We have already seen that the Scriptures do not tell us that man is in possession of immortality in his present state of existence, but they exhort him to seek for it. Doubtless this sentiment is contrary to the early teaching of most of our readers. We have been taught, “The body is mortal, it will soon die; the *soul* is immortal, *it can never die*.” The Bible, however, contradicts this sentiment. *Ezekiel 18:4, 20*. “Behold all souls are mine, as the soul of the father, so also the soul of the son is mine, the soul that sinneth *it shall die*.” Here theologians have found themselves in a difficulty, and to extricate themselves from it, have stated that the death of the soul, was *the death that never dies*. What death is that? We should consider it a contradiction of terms, and that there was no death about it. What would you think if some one should begin to talk to you about a person, and tell you

they lived a life that never lived? You would certainly think the person was not yet born. So with the expression, death that never dies," it carries with it the idea of eternal life. We now come to the investigation of*MPC 44.2*

THE STATE OF THE DEAD

Do the Scriptures teach that man is conscious between the periods of the death and resurrection of the body?*MPC 45.1*

The position of the believer in the immortality of the soul on this subject, and in regard to what is termed death, may be gathered from the following: a passage Dryden renders from Ovid, who died A.D. 18:*MPC 45.2*

"Nor dies the spirit, but new life repeats,
In other forms, and only changes seats.
Then death, so called, is but old matter, dressed
In *some new figure*, and a varied vest.
Thus all things are but *altered*, NOTHING DIES.
Death, so called, can but the form deface,
The immortal soul flies out to seek her fortune."*MPC 45.3*

The above is true, if the soul is the life of the man. Death is termed the separation of the soul from the body. We inquire, What dies? Certainly not the body; for that they tell us has no life only what it derives from the soul. If the soul is immortal, that does not die, and the Poet's sentiment would be true.*MPC 45.4*

"There's no such thing as death.
What's called so is but the beginning of a new existence.
A fresh segment in the eternal round of change."*MPC 45.5*

But the Bible declares [*Genesis 9:4*, and *Leviticus 17:11*] "the life of the flesh is the blood." We will now notice a few testimonies of Scripture on the subject of death. *Psalm 146:3, 4*. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, (what God breathed into his nostrils,) he returneth to his earth; (unto dust shalt thou return:) in that very day *his thoughts perish*." Solomon says, [*Ecclesiastes 9:4, 6*] "For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die; but *the dead know not anything*, neither have they any more a reward; for the memory of them is forgotten, also their love, and their hatred, and their envy, is now perished; neither have they any more

a portion for ever in anything that is done under the sun." Here it is stated in positive language "*The dead know not anything*." Well, says the objector, that is, their *bodies* do not know anything. We inquire, Did their bodies know anything when they were living? Not according to your position. You have claimed, that the soul of man is the mind; so all the thoughts and knowledge of man must be centered in the soul. The mind cannot exist without thoughts. But in the day a man dies, "HIS THOUGHTS PERISH." Then his mind i gone. The testimony from Solomon, *the dead know not anything*, [*Ecclesiastes 9*,] is a consequent on the first testimony. [*Psalm 146:3, 4*.] they know not anything, for their thoughts have perished. How different this testimony from the belief entertained by professing Christians of the present time, that "the dead know more than all the living; for their souls are in the presence of God, and there they see as they are seen, and know as they are known;" and some teach that they are familiar with the acts of earth and heaven, for they return and are guardian angels to the living.*MPC 45.6*

But Job says, [*Chap 7:21*,] "And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I *sleep* in the dust; and thou shalt seek me in the morning, but *I shall not be*." Shall not be on earth, says the objector. But we reply, Job says, *I shall not be*. Shall not exist. Where would he be? *Sleeping* in the dust of the earth.*MPC 47.1*

Oh, says the objector that is the body that sleeps. We reply, it is the same part that transgresses, and that you say is the soul.*MPC 47.2*

Again, in *Chap 3:13*, Job says, "For now should I have lain still and been quiet, I should have *slept*; then had I been at rest, with kings and councilors of the earth, which built desolate places for themselves, or with princes that had gold, who filled their houses with silver; or as an hidden, untimely birth, *I had not been*." What stronger language could be used to express unconsciousness? In *Chap 10:18, 19*, he says, "Oh that I had given up the ghost, and no eye had seen me! I should have been as though *I had not been*."*MPC 47.3*

But, we are told, the foregoing testimony applies for the body; for it is after Job gives up the *ghost*, that he says, "I should have been as

though *I had not been*:" the ghost still exists. You claim, then, that this *ghost* is a part capable of consciousness separate from the body. "The word *ghost* is a Saxon word, derived from *gust* of wind, and occurs fourteen times in the king's version."—*Bible vs. Tradition*.*MPC 47.4*

The *giving up* the ghost instead of signifying that man is in possession of an entity, that can be conscious separated from the body, simply means, they breathed out their last. If because the Bible states concerning men, that they *gave up the ghost*, the testimony proves it to be conscious after leaving the body, then it must have been conscious before it entered the body; and this presupposes that the *ghost*, or soul as it is termed, would have been conscious if it had never been connected with the body. None us us have knowledge of anything prior to this life, and we know of no Scripture testimony to show our pre-existence. So we conclude if Job would be *in death* as though he *had not been*, he would have no consciousness whatever.*MPC 48.1*

In *Chap 14:10-12*, Job says "But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?" Where? In heaven says the advocate of the immortality of the soul.*MPC 48.2*

"Life holds the ethereal spirit in,
And binds it down to brotherhood with brutes.
Death gives it wings to mount above the stars."*MPC 48.3*

We will let Job answer his own question. "As the waters fail from the sea, and *as* the flood decayeth and drieth up: *so man* lieth down and riseth not: till the heavens be no more they shall not awake, nor be raised out of their sleep." The dead are said to *sleep*.*MPC 48.4*

In *John 11:11*, we have an account of the sickness, death, and resurrection of Lazarus. "After that he said unto them, Our friend Lazarus *sleepeth*; but I go that I may *awake* him *out of his sleep*." "Then said his disciples, Lord if he sleep, he shall do well." *Verse 14*, "Then said Jesus unto them plainly, Lazarus is dead." As they came near Bethany, Martha the sister of Lazarus met Jesus and said, "Lord if thou hadst been here, my brother had not died." "Jesus saith unto her, Thy brother shall rise again. Martha said unto him, I know that he shall rise again in the resurrection the last day.

Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, (at the last day,) yet shall he live: and whosoever liveth and believeth in me, (at the last day,) shall never die. ("Changed in a moment" to immortality.) Believest thou this?" Then Jesus, with the two sisters of Lazarus, came weeping to the grave. After praying to his Father, he turns his attention to the grave and cried, *Lazarus come forth*. To suit the theory of the present day he should have cried, O Immortal spirit of Lazarus, come down from heaven and animate this lifeless clay. We get no intimation from this language that Lazarus came from any place but the grave. Certainly it would have been cruel to call his immortal spirit from heaven to come down and raise the body, and subject it again to all the evils of the world.*MPC 48.5*

What a contrast we find between the teachings of men and that of the Bible. The poet says,*MPC 49.1*

"I'll praise my Maker while I've breath,
And when my voice is lost in death;
Praise shall employ my nobler powers."*MPC 49.2*

David says, [*Psalm 115:17*,] "The dead praise not the Lord, neither any that go down into silence."*MPC 49.3*

Chap 6:5. "For in death there is no remembrance of thee; in the grave, who shall give thee thanks?"*MPC 49.4*

Chap 88:10-12 "Wilt thou shew wonders to the dead? shall the dead arise and praise thee? Selah. Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" The advocates of immortality claim that these texts apply to the body; but it will be necessary for them to show that a live man's body praises the Lord, before we can admit their position. Paul says, "With the *mind* I myself serve the law of God."*MPC 49.5*

We have an account in Isaiah, [*Chap. 38*,] of Hezekiah's sickness, by which he was brought near the grave. The Lord restored him again to health; but in his thanksgiving to God he does not state, that the Lord had delivered him from endless joys, or from a safe

passage into heaven; but “Thou hast in love to my soul delivered it from the pit of corruption. For the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth; *the living, the living*, he shall praise thee as I do this day.” His *soul* had been delivered from the *pit of corruption*. If his soul was incorruptible, we fail to see what would have been the damage had it passed into a pit of corruption. A pit of corruption could not corrupt it.*MPC 50.1*

An attempt to harmonize the immortality of the soul with the above text, reminds us of a proposition that was published quite extensively in the news papers of the day not many months since. “If an irresistible force be brought against an immovable body, what will be the result?” On a few moment’s reflection anyone would see that it was an impossibility. So to place an incorruptible soul in a pit of corruption would be an act of the same nature as that proposed above. But Hezekiah speaks of the deliverance of his soul from the pit as proof that God loved his soul. If his soul had passed into the pit, it would have received damage; namely, corruption. It would have turned back again to dust.*MPC 50.2*

We have seen already, that the word soul in its primary use means the whole person. See *Genesis 46:20*. “All the souls that came with Jacob into Egypt were three score and six.” *Acts 27:37*. “And we were all in the ship two hundred three score and sixteen souls.” But it is objected that Christ says in *Matthew 16:26*, “What shall it profit a man if he gain the whole world and lose his own soul.” Is not the soul here spoken of as something in distinction from the man who loses it? In *Luke 9:25*, it is recorded, “For what is a man advantaged if he gain the whole world and lose *himself*, or be cast away.” Comparing the text in Matthew with Luke, we learn that the soul here spoken of as lost, is the *man himself who will be cast away*. Says Christ *Matthew 5:13*, “Ye are *the salt of the earth*: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.”*MPC 51.1*

a. But says the objector, Paul says, [*1 Thessalonians 5:23*,] “I pray God your whole spirit, and soul and body, be preserved blameless unto the coming of our Lord Jesus Christ.” This testimony would not

prove that the soul was capable of a separate existence. Paul is merely speaking of man in an organized condition, and prays that he may be preserved blameless That man, in a living, organized form is possessed of those parts, we do not deny. The term *soul* is sometimes applied to man's life while in that position. But to prove that the part termed *soul* was susceptible of a separate existence, it would be necessary to show that it had been separated from the body, and while thus separated, maintained its consciousness.*MPC 51.2*

"We say the true meaning of soul is, a creature that lives by breathing: and as the essential endowment of such a creature is *life*, so life will stand often as a correct meaning of the soul. When *soul* is applied to man, it may be translated life, soul, man, you, yourself, person, myself, thyself, etc., according to the text."—*Bible vs. Tradition*. According to the preceding testimony, there is no necessity of claiming that the text [*1 Thessalonians 5:23*] refers to a disembodied spirit.*MPC 52.1*

As testimony is commonly quoted to prove the immortality of the soul, there is either a useless repetition in the above test, or man is possessed of two parts, each independent of the body. First, they quote a text that speaks of the *spirit*, and tell us that is the immortal part. Next they quote a text that speaks of the *soul*, and that is the immortal part. But in the above text we have both words introduced, and they are used in such a manner as to lead us to conclude that they apply to two different parts of man. But we understand that Paul prayed that they might be preserved as beings, *body, life*, and *breath*. The word that is rendered soul in this text is *psuche*.*MPC 52.2*

"The Greek term *psuche* is the only Greek word used for soul. It comes from *psucho* to breathe; to blow; its primary meaning is the breath, a living being, any animal that lives by breathing; the soul. Life, is a secondary and accommodated use of the term."—*Bible vs. Tradition*, p. 37.*MPC 52.3*

The word in the above text, rendered *spirit*, is *pneuma*, which signifies breath.*MPC 53.1*

"The Greek word *pneuma*, derived from *pneo*, 'to blow,' has been

chosen by inspiration to represent the Hebrew word *ruah*. It means wind, air, breath, and a something, or principle contained in them, which imparts and sustains life."—*Bible vs. Tradition*, p. 85.*MPC 53.2*

Some seem to think if they can produce a text that says anything in regard to the spirit in man, that they have certainly proved the immortality of the soul; so they urge such texts as the above, and *Job 32:8*, upon us as proof that man has a deathless spirit, ("But there is a spirit in man, and the inspiration of the Almighty giveth them understanding.") not stopping to consider, that not a word is said in these testimonies concerning the nature of the spirit, or its duration.*MPC 53.3*

Some urge forward *Genesis 35:18*, as proof of the separate existence of the soul. "And it came to pass as her *soul* was in departing, (for she died,") etc. It is claimed that here was something that departed. We reply that which departed was her *life*, as we may learn from the closing expression of the above testimony. "For *she died*." "*She died*," which caused *her soul* (life) to depart. Compare *Genesis 1:20, 30*, as rendered in the margin, with the above text.*MPC 53.4*

b. Again, it is said, Elijah, prayed [*1 Kings 17:21*] "Let this child's *soul* come into him again." This text, letting it have all the bearing possible on the subject, would not prove the soul to be a part capable of a conscious existence, separate, from the body. Elijah prayed that the soul might enter the body, it was that which would impart life to the body. Of course, the same soul leaving he body would cause it to die. But we inquire, what caused the death of the child? "His sickness was so sore that there was no *breath* left in him." Then the soul here spoken of is *the breath of life*. The breath of itself is not the life. But as we may learn from *Genesis 7:22*, (margin) it is called, "the breath of the spirit of life." "The life is in the blood." And by constant invigoration from the gases of the atmosphere conveyed to the blood through the lungs, man is kept in a healthy and active state.*MPC 53.5*

c. It is claimed by those who advocate the view of the conscious existence of the soul in death, that Solomon must have believed

that the soul or spirit was capable of a separate existence from the body. For he inquires, [*Ecclesiastes 3:21*] “Who knoweth the spirit of man that goeth upward, or the spirit of the beast that goeth downward to the earth?” From the above text it is urged, that there must be a spirit in man that exists after death, or Solomon would not have asked. “Who knoweth the spirit of man?” But do our objecting friends admit the conclusion to which their own argument would carry them: If because Solomon says, “Who knoweth the spirit of man that goeth up.” This testimony proves that man has a deathless spirit; does it not prove the same for beasts when applied to them? “Who knoweth the spirit of the beast that goeth downward to the earth?”*MPC 54.1*

We do not consider his testimony to prove, that either man or beasts have deathless spirits. An inference, it is true, has been thus drawn from his testimony, but is there, we inquire, any authority for drawing an inference from a text to support a sentiment, unless we are sure the sentiment is plainly taught in Scripture? Dr. Adam Clarke remarks on *Matthew 5:26*, “Let it be remembered, that by the consent of all, (except the basely interested,) no *metaphor*, is ever to be produced in proof of a doctrine. In the things that concern our eternal salvation we need the most *pointed and express evidence* on which to establish the faith of our souls.” If we can find that Solomon teaches in positive language that men have immortality, then (and not till then) will we consent to draw an inference to that effect from the above text.*MPC 55.1*

We will now examine the context of the text, and inquire, Does Solomon, in *Ecclesiastes 3*, teach the existence of spirits after death? We will begin with *verse 18*, and read. “I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.” We do not understand that Solomon is here going to teach that in every respect man is no higher than a beast. Man is endowed with higher intellectual faculties, and has the promise of immortality set before him to encourage him to seek God. There is however, one point Solomon would call our attention to in which man is not above the beast. *Verse 19*. “For (because, the reason why men are beasts) that which befalleth the sons of men befalleth beasts; even one thing befalleth them, as the one dieth so dieth the other, yea they

have all *one breath*, so that a man hath no pre-eminence above a beast, for all is vanity." We are told that the death of man is the separation of the soul from the body. Says Solomon, "As man dieth, so dieth the beast." But according to *Psalm 104:29*, the death of the beast is caused by taking away the breath. "Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust."*MPC 55.2*

Verse 20. Solomon continues, "All go unto one place, (we are told men go to heaven, then beasts go to heaven also,) all are of the dust, all *turn to dust again*." Here we have the positive testimony of Solomon. He then *inquires*, Who knoweth the spirit of man, etc. Who knows that it is contrary to what he has stated? The question compared with his positive statement, is like this. I state that this ink with which I am writing is black. Who knows that it is blue? No one would suppose I meant to have them *infer* that the ink was blue; for I had already positively stated it was black. So with Solomon: he has stated first just how the case was, and then inquires, Who knows that the opposite is true? but we inquire was there a prevailing sentiment to give rise to such a question in the days of Solomon, if the soul was not immortal? Yes: *Heathen Philosophers* boldly asserted the immortality of the soul, and declared that when they died their souls would be deified, and dwell among the gods. If they had lived virtuous lives here, and had been a benefit to the world, they should go immediate-among the *greater gods*, but were it otherwise they should go among the *lesser gods*. In accordance with this sentiment, Socrates is represented as saying just before he died, "Don't think when you carry out my body that you are burying Socrates. You will bury my body, but *I* shall go to be among the gods." Solomon living in a time when such a sentiment prevailed, made his positive statement in regard to it as we have above copied, and how the natural the inquiry that follows: "Who knoweth (that the Heathen sentiment is true) the spirit of man that goeth upward?" He has told us that *man* (not merely his body) *turns to dust*. The Douay (Catholic) Bible gives us the following rendering of the above text: "Who knoweth if the spirit of the children of Adam ascend upward, and if the spirit of beasts descend downward."*MPC 56.1*

d. The advocates of the doctrine we are opposing, unwilling still to

quit their long-cherished position, urge forward the case of the souls under the altar, [*Revelation 6:9, 10*,] supposing it to be conclusive testimony that the soul is conscious after death.*MPC 57.1*

“And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them: and it was said that they must rest yet for a little season, until their fellow servants also and their brethren, that though be killed as they were, should be fulfilled.”*MPC 57.2*

This scene presented to John, was a view of events as they would exist under the fifth state of the church, here brought to view as under the fifth seal. These souls spoken of had not been born when John beheld them, and heard them cry for vengeance. So to claim that these souls must have been conscious when John saw them, is folly. He had a view of the persecutions of the *Papal Church* upon the people of God.*MPC 58.1*

Some have supposed the souls were seen in heaven. But if they were redeemed and were in perfect happiness, why were they calling for vengeance on their blood? If the common theory be true, the very act of their blood’s being spilled, hurried them into heaven. The scenes John was viewing were upon earth, and when he viewed the souls as they would be, they were *under the altar*, not under (as some would say) the altar of incense in heaven, but under the altars of *Papal sacrifice*. “They must *rest* until their fellow servants and their brethren should be killed as they were.” Then their souls had been killed, (were dead) and (the dead know not anything,) were unconscious:*MPC 58.2*

They were to *rest*. The Scriptures do not speak of men going to heaven to rest when dead. But says Job, *Chap 3:17*, “There (in the grave) the wicked cease from troubling, and the weary be *at rest*. There the prisoners *rest* together.” etc. But it is urged, “They cried, “for vengeance and must therefore have been conscious. We answer, in the Scriptures intelligence is sometimes ascribed to

inanimate objects, not to show that they possess consciousness, but to show the manner in which God regards the people connected with those objects. In *Habakkuk 2:11*, we read, “The stone shall cry out of the wall, and the beam out of the timber shall answer it.” By reading the context we may learn this sentiment: if a city was built with blood or by bloodshed, the very city itself would witness against those who built it, and the idea is here conveyed by the wall’s speaking.*MPC 58.3*

James 5:4. “Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth,” etc. Here wages are represented as crying; not that money is conscious, or possessed of intelligence, but to show that God regards the dishonest dealings of men with their fellow men.*MPC 59.1*

When Cain had spilled the blood of his brother upon the earth, God does not say to him, that the immortal soul of Abel came and informed me; but “The *voice* of thy brother’s *blood*, crieth to me from the ground.” God beheld his blood, and it revealed the fact that wrong had been committed, a life had been taken, and thus it called for vengeance; but no one would claim that the blood had a voice. So in Revelation, when the fifth seal was opened, “The *souls* of them that had been beheaded, cried.”*MPC 59.2*

We have already shown that the word *soul* sometimes applies to *life*. (“The life of the flesh is the blood.”) The blood of those who had been slain as it ran under the altars of sacrifice spoke for vengeance with the same voice as did Abel’s blood. This testimony is not to give us to understand that the soul is conscious, but being given hundreds of years before hand, was to comfort and encourage God’s people who might be called upon to pass through the fiery ordeal. God assured them, that although they might suffer, he beheld their lives they had laid down, and in a little season he not only would avenge them on the Papacy; but according to the promise given before of Christ, “He that will lose his life for my sake and the gospel’s shall keep it unto life eternal,” they might expect a rich reward.*MPC 59.3*

John saw these souls again as he was viewing events connected with Christ’s second coming, as recorded in *Revelation 20:4*. “And I

saw the souls of them that were beheaded for the witness of Jesus and for the word of God, ... and *they lived* and reigned with Christ a thousand years." According to the above testimony, when he first say them, they were dead; for he says *they* lived, (came to life.) His next testimony, shows that this is what he means; for, "The *rest* of the dead (then these were part of the dead,) lived not again (did not come to life) until the thousand years were finished." It seems this testimony then cannot be made to prove anything in favor of consciousness in death.*MPC 60.1*

e. Others perhaps at this point in the investigation stand ready to refer us to the case of Saul and Samuel, supposing it to prove the existence of the soul after death. But let us examine the matter with care. *1 Samuel 27:3*. "Now *Samuel was dead*, and all Israel had lamented him and buried him in Ramah, even in his own city." ... "And the Philistines gathered themselves together, and came and pitched in Shunem." "And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit," ... and they said, "There is a woman that hath a familiar spirit at Endor." And Saul came unto the woman and he sware to her that no harm should befall her for performing this work he desired. "Then said the woman, whom shall I *bring up* unto thee? And he said, *bring me up* Samuel; and when the woman saw Samuel, she cried with a loud voice; and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul; and the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth; and he said unto her, What form is he of? and she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel." "And Samuel said to Saul, Why hast thou disquieted me, to *bring me up*?" Samuel is represented as saying to him, [*verse 19*,] "Moreover, the Lord will also deliver Israel with thee into the hand of the Philistines: and to-morrow shalt *thou* and *thy sons* be with me."*MPC 60.2*

The above testimony is far from establishing that for which it is often quoted: the immortality of the soul. There is not a word said in regard to the soul. It is first stated that Samuel was dead and

buried. How then could he converse in this manner without a resurrection? The testimony is that Samuel was disquieted, and *brought up*. The scene all goes to show (if it was a reality) that Samuel had a resurrection. But we inquire, Is it reasonable to suppose that God would impart power to the woman that she might raise Samuel to converse with Saul, when he would take no notice of him through the means of communication he had himself appointed? viz., *dreams*, *Urim* and *prophets*.*MPC 61.1*

Again, should we take the position commonly claimed, that this was a conversation between Saul and Samuel's soul, can we admit, that Saul and his sons were going to be admitted the next day into heaven, ("to-morrow shalt *thou* and *thy sons* be with me,") when we are informed that God would not answer his prayers, and as Samuel is represented as stating to him, [*verse 16*,] "The Lord is departed from thee, and is become thine enemy?" If we believed it to be real that Saul was the next day to be with Samuel, it would simply prove that Saul would be in the grave.*MPC 62.1*

We look upon it as a deception that was practiced upon Saul. It is not stated that he saw Samuel, but he received his testimony from the woman. This is a case of consultation with familiar spirits. The act of professing to consult with the dead, is a sin abhorred in the sight of God as we may learn from the Scriptures.*MPC 62.2*

When the Lord was about to bring the children of Israel into the land of Canaan, he said to them, "There shall not be found among you anyone that maketh his son or his daughter to pass through the fire, or that useth divination, or an enchanter, or a witch, or a charmer, or a *consulter with familiar spirits*, or a wizard, or a necromancer." *Deuteronomy 18*. "Because of these abominations the Lord thy God doth drive them out from before thee." Here the Lord protests against professing to consult with the dead; and numbers *it* with the sins which had filled up the cup of the Amorites.*MPC 62.3*

When God made the promise to Abraham, the reason given him that his seed should sojourn in a strange land, was, "*For* the *iniquity* of the Amorites is not yet full." *Genesis 15:16*. But when they were given up to idolatry, and engaged in the damning sin of necromancy, the Lord's anger was kindled against them and he

drove them out of the land.*MPC 63.1*

Isaiah speaks of a work of consulting with spirits, that should after exist in the following manner: [*Chapter 8*:] "When they say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter, should not a people seek unto their God? for the living to the dead?" Why not seek to the dead? If the sentiment be true that the spirits of our dead friends are our guardian angels, consistency would teach that there should be some medium of communication between them and their friends whom they were guarding. But the testimony of Job is, [*Chap 14:19-21*.] "And thou destroyest the hope of man. Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away. *His* sons come to honor, and *he knoweth it not*: and they are brought low, but he perceiveth it not of them." From this testimony we learn, that man in the state of death is not in a position to guard his friends on earth, for he is ignorant of their prosperity and adversity.*MPC 63.2*

The same sentiment is taught concerning Abraham by Isaiah, [*Chap 63:16*,] in directing his petition to God concerning his inheritance. "Doubtless thou art our Father, *though Abraham be ignorant of us, and Israel acknowledge us not*. It would be absurd to claim that Abraham was ignorant of those who were looking for the same inheritance promised him, if he was their guardian angel.*MPC 64.1*

How different the above testimonies from that of one of the great men of this nation, when placing his son in the *Military Academy at West Point*, "Remember (said he) that the heroes of the revolution are about you, and are watching your movements."*MPC 64.2*

To the dead is not the place to go for knowledge. But Isaiah says, "To the law and the testimony, if they (those who seek unto familiar spirits) speak not according to this word, it is because there is no light in them." The Word declares "the dead know not anything," while *necromancy* ascribes knowledge to the dead, at least in its present form, (Spiritualism.) We understand the case of Saul and Samuel to be a case similar to the *Spiritual manifestations* of the present time, with this difference: in ancient time the work was

performed by pretending to raise the dead, but at the present by consulting with departed souls. Then there was no communication of this kind without a pretended resurrection of the person with whom men were desirous of consulting. But now legions of spirits, professing to be the souls of our friends who have “left the shores of time,” flock around, earnestly desiring the privilege of instructing us.*MPC 64.3*

f. It is claimed by the advocates of the conscious existence of the soul in death, that the deaths of the patriarchs, and saints of old time, are recorded in such a manner as to give us to understand that they still exist after death. The death of *Isaac* is a sample of those they quote. *Genesis 35:28, 29*. “And the days of Isaac were an hundred and fourscore years. And Isaac *gave up the ghost* and died, and *was gathered unto his people*, being old and full of days; and his sons Esau and Jacob buried him.” Here it is claimed “he was gathered to his people.” Where were his people? There is no testimony that says they were in heaven. We shall claim that they were in the grave, from the last clause of the text above quoted, Esau and Jacob buried him.*MPC 65.1*

His father certainly was in the grave, and went *to his* fathers when he went to the grave. *Genesis 15:15*. “And thou shalt go to thy fathers in peace: *thou* shalt be buried in a good old age.” He went to his fathers in the grave.*MPC 65.2*

When Jacob supposed his son was destroyed by beasts and was mourning for him, his testimony goes far from proving that he was in heaven. *Genesis 37:35*. “And all his sons and all his daughters rose up to comfort him: but he refused to be comforted; and he said, For *I* will go down *into the grave unto my son* mourning. Thus his father wept for him.”*MPC 65.3*

We should conclude if any of the patriarchs were favored with the privilege of entering heaven, David would be one, as he is said to be a man after God’s own heart. But what is the testimony concerning David? Paul testifies concerning him, [*Acts 13:36*,] “For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers and saw corruption.” David at death went to *his fathers* and saw corruption. Certainly there is

no corruption in heaven.*MPC 65.4*

Peter speaking of David, [*Acts 2:34*,] says, "For *David is not ascended into the heavens*."*MPC 66.1*

If (as some say) David is in a conscious state, where is he? Peter says [*Acts 2:29*,] "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day."*MPC 66.2*

The testimony of the Bible, is far from stating that the worthies of old went to heaven when they died. Paul says, [*Hebrews 11:13*,] speaking of a multitude of saints, "These all died in faith, *not having received the promises*."*MPC 66.3*

g. It is claimed that the dead are represented as "flying away;" therefore there must be some principle aside from the body, that exists in death. *Psalm 90:10*. "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off *and we fly away*. The objector is ready to ask, Where do they fly to? We know of no testimony that says they fly to heaven, or to a place of punishment. Solomon in *Ecclesiastes 9:3*, we think sets this subject in a clear light. "The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that *they go to the dead*."*MPC 66.4*

h. It is claimed that the dead must be in a conscious state, for according to the testimony of Peter, Christ went and preached to the spirits of the dead the three days his body lay in the tomb. We know this is the sentiment taught in the *gospel of Nicodemus*; but we have ever considered that as doubtful authority; and have suspicions that it favors too much the doctrine of Papal purgatory to come from any other source than that of artful priests. We will look at Peter's testimony candidly and see if any such sentiment is to be learned there.*MPC 66.5*

1 Peter 3:18. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by *the Spirit*, *by which* (*Spirit*) he went and preached unto the spirits *in prison*; which sometime were

disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water." The last verse above quoted explains how it was that Christ preached to the spirits, that were then in prison. It does not state that he went while dead, or that his soul went. It would seem from the reading of the testimony that the preaching was done in the days of Noah. Christ preached by his Spirit through Noah to the antediluvians. The testimony declares that Christ was raised by *the Spirit* (Spirit of God) *by which* he went and preached when once the long suffering of God waited in the days of Noah. Says the objector, "He preached to *spirits*. We suppose those spirits were men; and not that the men in the days of Noah were disembodied ghosts.*MPC 67.1*

The word which in the above text is rendered *spirit*, (as translators inform us,) is sometimes rendered person; and they quote the above text as one instance where it may be thus rendered. Milton says of the "spirits in prison," "literally, *in guard*, or as the Syriac version renders it, in *sepulchres, in the grave*." The grave is without doubt referred to by the word *prison*, in the above text. The Lord says [*Isaiah 42:7*] that Christ shall be given for a light to the Gentiles, "to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."*MPC 68.1*

In *Chapter 49:8, 9*, he says, "I will give thee for a covenant to the people that thou mayest *say* to the prisoners, *Go forth*; to them that are in darkness, *Shew yourselves*." This testimony also agrees with that of Christ. *John 5:28*, "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." The promise that Christ should be sent [*Isaiah 61*] was that he should "proclaim liberty to the captives, and the opening of the prison to them that are bound." Zechariah speaking of the work to be performed by Christ says, [*Chap 9:11*,] "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out the pit wherein is no water." We might quote many texts similar to these showing that the grave is called in Scripture, *a prison*.*MPC 68.2*

i. It is claimed that Paul must have believed in the existence of spirits when he gave his judgment concerning those who committed

forms of sin. *1 Corinthians 5:5*. “To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.” If the testimony read, “that the spirit may be saved” when they die, there might be some plausibility in claiming that the spirit in this text referred to something aside from the body. But the testimony is “That the spirit may be saved *in the day of the Lord Jesus*.” The day of the Lord Jesus we understand to be the day of the Lord, spoken of in the Old Testament; and by the testimony there given concerning it, we find that it is introduced by the second coming of Christ. Isaiah says, speaking of the day of the Lord, [*Chap 13:9*,] “Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it.” The day of the Lord, according to this text, is when the Lord executes wrath on the inhabitants of the earth, which according to *Revelation 14:14*, is not until Christ ceases to mediate for men, clothes himself with garments of vengeance and comes to reap the harvest of the earth.*MPC 68.3*

Paul’s testimony refers to a salvation that is to take place in the day of the Lord’s anger. There, as it is admitted, the resurrection of the body takes place. So the salvation here spoken of cannot be the salvation of disembodied spirits, but of the persons who had been delivered unto Satan. The word that is rendered *spirit* in the text under consideration is the same as in thus rendered in *1 Peter 3:19*, which as we have already stated translators tell us sometimes signifies person. This text is one instance where they tell us it has this meaning. See *Bible vs. Trad*., pp. 106, 107. j. From the testimony in *Revelation 22:8, 9*, it is argued that the prophets of old must be in a conscious state. “When I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the saying of this book: worship God.” On the above text, it is claimed that one of the *prophets* was conversing with John. If we supposed the text had *that* meaning, there would be no necessity of claiming it as proof of the existence of the souls of the prophets after death. The angel did not say, I am the soul of one of the prophets. Two prophets at least, *Enoch* and *Elijah*, ascended bodily into heaven; so if the text conveyed the idea that the *angel* was one of the prophets, it might be either of those.*MPC 69.1*

But we do not understand from the testimony, that it was a prophet that was conversing with John. John testifies that it was *"the angel which shewed me these things*., In *verses 5, 6*, of this chapter, we read, "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever. And he said unto me, These sayings are faithful and true. And the Lord God of the holy prophets sent *his angel* to shew unto his servants, the things which must shortly be done." The proof that Christ here offers, of the truth of these testimonies concerning the kingdom, is that God by *his* angel has borne witness to them, through the prophets. In *verse 16*, he states, "I Jesus have sent *mine angel* to testify unto *you* these things in the churches."*MPC 70.1*

It seems from the above testimonies that God and Christ each had an angel, that had as their appointed work the bearing of messages to those to whom God would reveal them. There is no testimony in scripture that the dead had any such work to perform, but of the angels (who according to *Hebrews 2:5, 9, 16*, are of a higher order of beings than men) God says, [*Hebrews 1:14*.] "Are they not all ministering spirits, sent forth to minister for those who shall be heirs of salvation?"*MPC 71.1*

In *Revelation 19:10*, John says of this angel, "And I fell at his feet to worship him. And he said unto me, See thou do it not: *I* am thy fellow-servant, and of thy brethren that have the testimony of Jesus: (of those who are sent to minister *for* those who shall be heirs of salvation,) worship God; for the testimony of Jesus is the spirit of prophecy." That is, the testimony of Jesus came by the same spirit by which holy men of God were moved. Worship God; for this is *his* revelation. See *Chap 1:1*. "The Revelation of Jesus Christ, which *God gave unto him*, to shew unto his servants things which must shortly come to pass: and *he* sent and signified it by *his* angel unto his servant John."*MPC 71.2*

The angel says, Do not worship me: "I am thy fellow servant." I am a servant of Jesus in bearing this testimony to you, as you also will be in carrying it to the people. We are fellow servants, I am no more an object of worship than you are. John it seems thought this angel an object worthy of his adoration: the angel corrects that impression

by giving him to understand that he is a fellow servant, bearing a part in the same work in which John was engaged.*MPC 71.3*

But, say you, this angel told John "I am of thy brethren." He must therefore have been a man. As we have already shown, the testimony of the text is that he was an angel; there is no necessity of claiming that he is a man, simply because he said he was of John's brethren, for Paul by his testimony [*Ephesians 3:14, 15*,] makes the angels and saints one brotherhood. Speaking of Christ, he says, "Of whom the whole family in heaven and earth is named." We would say in conclusion of our remarks on the text before us, allowing the testimony of the word, there is no proof in these texts, concerning the existence of man in death. Their testimony is speaking of the work of an angel.*MPC 72.1*

k. It is argued that John taught that men exist in death, by his testimony. [*Revelation 14:1-5*.] "And I looked, and lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and *no man could learn that song but the hundred and forty and four thousand*, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lord whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and the Lamb." It is claimed that here are 144,000 at least that John saw in heaven, on mount Zion. (Mount Zion—"the city of the living God." Heb.) It is claimed that the 144,000 were spirits that had been redeemed, and that John saw them in heaven in the year 96 when he had his vision. We have not time to enter into a detailed exposition of the 144,000 but will with brevity make some remarks on the subject.*MPC 72.2*

With that class of people who suppose that John was merely viewing events that existed in the year 96, the text before us stands as an insurmountable objection to the views we are advocating in this work. But by those who admit that John was viewing events as

they would exist in some future time, the text will be found to harmonize perfectly with the doctrine here taught. We shall claim in the onset that John did not state that he saw 144,000 stand on mount Zion in the year 96; but, that he then saw events as they would exist; and at that point in his vision where the 144,000 were redeemed, he saw them stand on mount Zion.*MPC 73.1*

The first five verses of *Revelation 14*, are a continuation of the subject introduced in *chapter 13*. Commencing with *Revelation 12*, and closing with these five verses, we have a chain of consecutive events, carrying us from the time of our Saviour's birth to his second advent. Three persecuting powers are introduced which war on Christ and the saints of God.*MPC 73.2*

1. The Dragon. A symbol of Pagan Rome, made war upon the Son of God himself, who was delivered. *Revelation 12:5*. "And her child was caught up to God, and his throne."*MPC 73.3*

2. The Dragon gives his power to the seven headed and ten horned beast, (Papacy) who made war on the church of God for 42 months. But the beast was to be wounded, let into captivity, and thus the saints of God were to be delivered.*MPC 73.4*

3. A two-horned beast was seen, coming up at the very point where Papal government ceased, which was also to war on the saints. He in his turn will persecute the saints of God, and make a decree, (as we see by the closing testimony of *Revelation 13*,) that they shall be put to death. The first five verses of *chapter 14*, show how those fare that have this decree passed against them; they are delivered and stand on mount Zion with the Lamb.*MPC 74.1*

This view of the subject is consistent and in keeping with God's manner of dealing with his people. In other instances, when God has shown by his word a persecution that was coming on his people, he always has shown them the manner of their deliverance. I n *Daniel 7*, there is a prophecy of the little horn (Papacy) that should make war on the saints and prevail against them. If the prophecy had closed with the sad picture of the Papacy's prevailing against the church and putting to death its millions by every means of torture that could be invented, where would have been the encouragement to God's people, to bear up in the hour of trial?

“But,” says the angel to Daniel, “the saints of the Most High shall take the kingdom, and posses the kingdom for ever, even for ever and ever.” Here they find encouragement. Although they may fall by the hand of that persecuting power, the kingdom will at last be theirs. So also in *Daniel 12*. “And at that time shall Michael stand up, the great prince which standeth for those children of thy people; and there shall be a time of trouble (on the wicked) such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.*MPC 74.2*

Again in *Matthew 24*, Christ says, speaking of the Papal persecution, “For then shall be great tribulation (on the saints) such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.” We see in all these instances we have quoted, that God has been careful to show his people their deliverance and the exact manner in which it would be brought about. So in the two first persecutions of *Revelation 12, and 13*. The Dragon sought to devour Christ. He was caught up to God and his throne. Second. By clothing the Papal beast with civil authority he cast out a flood of persecution on the church. But the “earth opened its mouth and swallowed up the flood.” *Revelation 12:16*. He was led into captivity, *Chap. 13*. Napoleon took away the civil power of the Pope.*MPC 75.1*

Does not God prove faithful to his plan in past times, and show his people their deliverance from the work of the two horned beast? We answer, He does, if the deliverance of the 144,000 is allowed to be the last link in this chain of prophecy. But if it is not the last link, and applies merely to some spirits that John saw in A.D. 96, then we are left to guess what will become of God’s saints, when the decrees of the two horned beast are out against them. We shall claim, that this testimony concerning the 144,000 does not apply to any spirits that were in heaven when John wrote, (John did not say he saw 144,000 spirits,) but that it applies to a deliverance to be wrought for the saints of God at the *second* coming of Christ. “And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the

mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone." *Revelation 19:20*. Thus God's saints are delivered.*MPC 75.2*

The deliverance of the 144,000 is not stated to be a deliverance of spirits after the death of the body; for then it would make their deliverance to be the execution of the very decree that was out against them, that they should be put to death. They are not said to be delivered from the state of the dead. But we read, [*verse 4*.] "These were redeemed from *among men*;" [*verse 3*.] they "were redeemed from among men on earth; that is, from among the living.*MPC 76.1*

We shall claim them to be the saints who shall be alive when Christ comes to execute vengeance on the wicked governments of earth, and thereby deliver his people. Says Paul, [*1 Corinthians 15*,] "We shall be changed in a moment, in the twinkling of an eye." The saints of God who are alive when Jesus comes are not to die, but will be redeemed from among the living. "We which are alive and remain unto the coming of the Lord, shall be caught up together with them in the clouds." Those who are thus changed from mortal to immortality, can raise a shout of praise in which no others can join. "O death, where is thy sting?" Death has never stung them, and they can triumphantly shout, "O death, where is thy sting?" John says of the 144,000, "And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the 144,000 which were redeemed from the earth." They are changed from mortal to immortality, and never taste of death. How often we see it stated concerning different individuals that have died, that they got the victory over death, when the facts in the case are, they sunk beneath his icy hand. Paul does not locate this song of victory at death; but "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?*MPC 76.2*

This testimony concerning the 144,000 we shall consider as a description of the deliverance of those holy ones who shall be alive when Christ comes. They are to be made partakers of a blessing

that but two in the world's history ever experienced; namely, translation to heaven without tasting death. *Enoch* and *Elijah* were holy ones. "Enoch walked with God 300 years and was not; for God took him." They also must be holy who would be prepared to participate of *Enoch's* blessing. John says of them, "In their mouth was found no guile; for they are without fault before the throne of God."*MPC 77.1*

I. But says the objector, I had supposed the 144,000 were spirits of saints that had ascended to mount Zion, and that they were the same that Paul speaks of in *Hebrews 12:22, 23*. "But ye are come into mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." Paul could not have meant to tell the Hebrews, in the above testimony, that they had already come to mount Zion, but that their faith reached forward to the time when they would come. It might perhaps read. Ye are coming (are come by faith) to mount Zion * * * to the general assembly and church of the first born, which are written in heaven; (margin, enrolled.) Not that the church of the first born were already there, but their names were written in the Lamb's book of life. "Ye are coming to the spirits of just men made perfect," not to spirits made perfect, but to spirits of *men* made perfect. The worthies of past ages are not yet made perfect, according to Paul's testimony in *Hebrews 11:39, 40*. "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Then, when the perfect state comes, all will be perfected together. Paul says [*1 Corinthians 13:10*.] "But when that which is perfect is come, then that which is in part shall be done away." "Now we see through a glass darkly, but then face to face." This will be when Christ comes. *1 John 3:2*. "Beloved, now are we the sons of God, and it doeth not appear what we shall be; but we know that when he shall appear we shall be like *him*; for we shall see *Him* as he is." We cannot see that this text [*Hebrews 12*,] proves anything in favor of the existence of the spirit separate from the body. It all applies in the future, and to the time when the saints shall be delivered. Then the saints will not exist as disembodied spirits, but as men, with resurrected, immortal

bodies. We suppose *Hebrews 12:22, 23*, to refer to the deliverance of the saints of God into the kingdom.*MPC 77.2*

m. An objection is urged from the testimony of Christ to the Sadducees: [*Matthew 22:31, 32*:] "Have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." From this text it is argued that there must be an immortal part of Abraham, Isaac and Jacob that lives while the body is dead, or else God would be the God of the dead. The spirits, or souls, of Abraham, Isaac and Jacob, are claimed to be themselves. Therefore God is the God of the living, because *they* (their spirits) are alive. If we had found testimony that spoke of immortal spirits it might answer to talk thus; but the Bible says of Abraham, Isaac and Jacob. They are dead. We have already quoted, in another place, that God told Abraham that he should be buried in a good old age. Paul in *Hebrews 11*, speaks of Abraham, Isaac and Jacob with a host of others, and he says, "These *all died* in the faith, not having received the promise."*MPC 79.1*

The Jews said to Christ as recorded in *John 8:52*, "Now we know that thou hast a devil. *Abraham is dead*, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death." But, it is asked, what shall we do with the text above quoted. We answer, let it go as proof of that for which Christ quoted it, not that dead men *are* alive, but that they *shall live* again. We can see by reading the context, that the subject was introduced is the resurrection. Christ was teaching the sentiment among them that there should be a resurrection, and the class with whom this dispute took place believed in no resurrection. *Verses 23-28*. "The same day came to him the Sadducees, which say that there is no resurrection, and asked him, saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased; and having no issue, left his wife unto his brother. Likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore *in the resurrection*, whose wife shall she be of the seven? for they all had her." Their question was an objection (as they supposed) to the doctrine Christ was teaching, that the dead would

rise. *Verses 29-32*. “Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But, as touching the resurrection of the dead, have ye not read that which was spoken to you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.” We see from Christ’s answer to the Sadducees that his testimony is to show that the dead *will rise*. We shall admit of no inference that this testimony refers to spirits. There is not one word said in the text, of souls, or spirits; but the testimony is about Abraham, Isaac and Jacob, who are dead.*MPC 79.2*

Well, says the objector, if they are dead in the sense you claim, they cannot have a resurrection. There must be some spirit to raise the body. If they are unconscious there is no such spirit remaining in existence. We are aware that popular theology claims that it is not possible to raise man if he dies. If theologians of the present time were asked the question Job asked, [*Chap 14:14*,] “If a man *die* shall he *live* again?” their answer would be, No. There is no spirit to raise the body. What said Job. “All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou shalt have a desire to the work of thine hands.” Again he says, [*Chap 17:13*.] “If I wait the grave is mine house,” etc.*MPC 80.1*

But, says the objector, how are they raised? Answer. By the power of God. It will not answer for us to limit his power, and be *Sadducees* at last. “God is able of these stones (says Christ) ‘to raise up children to Abraham.” If God is able to impart life and activity to a flinty rock, he can re-organize man from the dust, and verify his promise concerning him. If popular theology is true there is no resurrection. They tell us the man does not die, but merely lays off the clog that never had life, except what it derived from the soul. What folly to talk of bringing to life that which never died, (*the body*,) or of bringing to life that which is alive, (*the soul*.)*MPC 81.1*

We see by comparing the record of the different evangelists, that we are not mistaken in our claim that Christ was striving in his conversation with the Sadducees to convince them of the

resurrection. They professed to believe the testimony of Moses; so Christ quotes Moses as proof of the resurrection. Mark reads, [*Chap 12:26*,.] "And as touching the dead, *that they rise*: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?" Luke's testimony corresponds with that of the others. *Chap 20:37*. "Now *that the dead are raised*, even Moses shewed at the bush, when he calleth the Lord the God of Abraham." They all testify that Christ was showing that the dead would be raised.*MPC 81.2*

But, says the objector, God is not the God of the dead. That is very true; but If Abraham, Isaac and Jacob are never going to live again, God is the God of the dead. The truth in this matter might be embodied in this form.*MPC 82.1*

God is the God of Abraham, Isaac and Jacob. God is not the God of the dead, but of the living. Therefore Abraham, Isaac and Jacob will live again. From the word of God we learn that death is an unconscious state. A dead mean is no more of a timekeeper than a man in a sound sleep, who is wholly unconscious of what transpires around him. In the sacred writings the state of the dead is passed over as a blank space: they (*the dead*) know no pain, neither is happiness their portion, but they sleep. A man in the resurrection who has been dead 2,000 years, will realize no more the time that has elapsed than the one who has been sleeping for an hour; they have both been unconscious.*MPC 82.2*

We understand the truth of this matter before us to stand like this: Abraham, Isaac and Jacob obeyed God, while living, and died in the faith. God purposed that they should have a reward. While dead they are unconscious: the next that is known of them they will be alive. In God's purpose they are alive, or counted the same as living, because his immutable word is, they *shall live* again. Paul, in Heb. after stating that Abraham, Isaac and Jacob "died in the faith, not having received the promise," says, [*verse 16*,] "Wherefore God is not ashamed to be called their God:" for they are alive? *No*! NO!! "*for he hath prepared for them a city*." We will now examine the case of*MPC 82.3*

n. MOSES AND ELIAS. Their case is presented as proof that there must be some part of man that is conscious in death. *Matthew 17:1-3* "Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was, white as the light. And behold, there appeared unto them Moses and Elias talking with him." The issue raised here is, that Moses' and Elias' *souls* were seen on the mount. We have the text before us, read it carefully. The words soul and spirit do not occur in the text. In all the testimony we have yet examined; we have failed to find the evidence that man has a principle capable of a conscious existence separate from the body. It therefore becomes those who would favor the doctrine of the natural immortality of the soul, to advance carefully, and not assume the point they wish to prove. But, say you, here is proof. Moses died, and God buried him. Moses was seen on the mount. And as there is no proof that Moses ever had a resurrection, it must have been his soul that the disciples saw.*MPC 83.1*

The position of those who reason in favor of immortality from this text, might be thrown into the form of the following syllogism. Moses died and God buried him. Moses was seen on the mount; therefore, *Moses* did not die, but merely his body died. If those who reason on this text are going to claim that *Moses* was actually seen on the mount, the syllogism should assume this form.*MPC 83.2*

Moses died, and God buried him. *Moses* was seen on the mount; therefore,, Moses had a resurrection. So, we see, instead of claiming that there is no proof that Moses had a resurrection, the text itself is proof of that point, if we claim literally in the case. And if it is claimed as a fact that Moses was actually seen on the mount, it is not difficult to find inferential testimony at least, that the body of Moses was raised. Jude *verse 9*. "Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Here was a dispute about the *body* of Moses. If in the plan of God, he had wished to raise Moses for some wise purpose and sent the archangel to accomplish the work, we have no doubt but the devil (who "had the power of death," *Hebrews 2:14*) would dispute his claim. It is argued by some that as Moses was a type of

Christ, it would be consistent to conclude, that Moses had a resurrection. But we will not discuss this point further here, as we are inclined to the position, that Moses and Elias were not literally seen on the mount. Neither do we wish it understood by this statement, that we incline to the position that it was their souls that were seen. According to the present theology in regard to the soul, it cannot be seen with natural eyes; for it is *immaterial*. A Universalist minister once stated, with whom I was reasoning up this subject, “The soul is immaterial and cannot be seen with natural eyes; yet Christ, on the mount, so far detached the souls of the disciples from their bodies that they saw the souls of Moses and Elias with their inner vision.” But according to this, they came near dying; for death, we are told, is the separation of the soul from the body.*MPC 84.1*

But, says the objector, what are you going to do with the testimony before us, if you believe the disciples did not see Moses and Elias, neither their souls? Christ’s own testimony will set the subject forth in its true light. *Matthew 17:9*. “And as they came down from the mountain, Jesus charged them, saying, Tell *the vision* to no man until the Son of man be risen again from the dead.” Then the transfiguration on the mount was a *vision*. It is not necessary to claim that the objects are actually present, that are seen in *vision*. When a person is in vision an image is formed before the mind.*MPC 85.1*

It is true Christ was actually on the mount; but in vision they saw him transfigured, and glorified; but Jesus was not actually glorified until the day of Pentecost. *John 7:39*. “But this spake he of the Spirit, which they that believe on him should receive, for the *Holy Ghost* was not *yet* given, because that Jesus was *not yet* glorified.” But on the day of Pentecost the Holy Ghost was given.*MPC 85.2*

Daniel had visions in which symbols were introduced. He saw a beast with ten horns, whose nails were of brass, and his teeth of iron. None of us would claim that any such beast ever actually existed. But this figure that was formed before the mind of Daniel, was an exact illustration of a kingdom that should after arise. In some visions of the Bible we find symbols are not used, but an exact image of the things themselves as they will exist, is formed

before the mind of the prophet. So in the case before us, we understand the disciples were shown Moses, Elias and Jesus, as they would appear in the kingdom of God. This vision was a fulfillment of what Christ promised eight days before. See *Luke 9:27-31*. “But I tell you of a truth, there be some standing here which shall not taste of death till they see *the kingdom of God*. And it came to pass, about an eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. And behold, there talked with him two men, which were Moses and Elias; who *appeared in glory*, and spake of his decease which he should accomplish at Jerusalem.” Here was a vision of the kingdom of God, a miniature representation of the saints as they would exist in the kingdom. *Christ* was there, presented in his glorified state as he would appear in the kingdom of heaven: his raiment was white and glistening. *Moses* was there presented, one who had died, a representative of those who sleep in the grave, who shall be called forth by the voice of Jesus, and be clothed with immortality. *Elijah* who went up by a whirlwind into heaven was also presented, a representative of those who shall be alive when Jesus comes, who shall be changed in a moment in the twinkling of an eye, and never taste of death.*MPC 85.3*

o. Says the objector, I supposed when a person had a vision their soul was separated from the body and carried to heaven, or where it could view the object concerning which God wished to make a revelation. Paul says he knew a man that was caught up into the third heaven. We will read Paul’s testimony and see what is said about the soul in the case of this vision being given. *2 Corinthians 12:1-5*. “It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell; God knoweth,) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.”*MPC 86.1*

There is nothing said in the above text about the man's soul being caught up into Paradise, but it was the man himself that was caught up. Had Paul believed that the soul was capable of an existence separated from the body, he would have told us, without doubt that *his soul* viewed this scene in Paradise, *out of the body*. We find no testimony in Paul's writings, that man is possessed of a soul independent in its existence. This case before us is merely a vision. Paul himself did not know what condition he was in.*MPC 87.1*

It is said, "It *is* possible for a man to be out of the body, or Paul would not have said 'whether in the body or out of the body.'" Paul does not say it is possible for a man to be out of the body, but he knew a man that was caught up, whether he went up bodily, or merely in vision (out of the body) he could not tell. When he was in vision, the images that were formed before his mind by the power of the Holy Ghost, were as much realities to him as though he had literally gone to heaven and viewed them. In expressing this sentiment he says, "Whether in the body (that is, whether I went to heaven bodily) or out of the body, (I went merely in vision) I cannot tell." There is no proof in this text whatever for the separate existence of the soul, or that visions are caused (as was claimed) by the soul itself leaving the body to view the scenes presented.*MPC 87.2*

p. It is still urged, Paul must have believed that man was in possession of a soul, that would rise in triumphant victory over the wreck of nature, when the body sunk to the tomb. He says, [*2 Corinthians 4:16*,] "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." The *inward man* must be something that is not affected by the decay of the body; for while the body is decaying, the *inward man* is renewed day by day.*MPC 88.1*

It is claimed, that the *inward man*, or *man proper*, is a distinct nature from the outward man, or rather the house in which the inner man is said to live. All the movements of the body, the development of the mind, and functions of life, are claimed to be but the outward manifestations of this *embryo angel man*, that dwells in the house of clay. Paul said, "I delight in the law of God after the *inward man*." *Romans 7:22*. If the above claim in regard to the *inward* man be

true, that it is an immortal soul, all men are in possession of it, then all men should delight in the law of God: for it is after (by following the mind of) the *inward man*, that men obey the law of God. Those who advocate the immortality of the soul, claim that the souls of all men inspire in them a disposition to worship something, and many of them carry it out in worshipping stocks and stones. See *Pure Gold*, by Holmes. But Paul testifies that the inward man led his mind to the law of God, not to idolatry.*MPC 88.2*

But we now inquire, *What is the inward man*? What saith the Scripture? What is Paul's testimony in regard to it? We will examine a few texts, which we think will set this matter in its true light. The text under consideration states that the inward man is *renewed* day by day. We shall claim that the inward man is the new man, for *that* is said to be renewed. *Colossians 3:9, 10*. "Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man which is renewed in knowledge after the image of him that created him." This new man is not the soul; for it is something we are said to *put on*. Paul says, [*Ephesians 4:22-24*,] "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and *be renewed in the spirit of your mind*; and that ye put on the new man, which after God is created in righteousness and true holiness."*MPC 89.1*

Here the *new man* is said to be put on. How? By being renewed in the spirit of our minds. That is, instead of yielding ourselves servants of sin, and being led by the *spirit of the Devil*; we "yield ourselves unto God, as those that are alive from the dead, and our members as instruments of righteousness unto God." Then the spirit of our mind is led by the Spirit of the living God. But in *Ephesians 3:16, 17*. Paul tells us in plain language what the inner man is. "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the *inner man*; that Christ may dwell in your hearts by faith." Then the inner man instead of being a soul, of a nature contrary to matter, is Christ in us the hope of glory.*MPC 89.2*

q. It is said, Paul spoke of death in such a manner as to give us to understand, that *then* men go to heaven. *Philippians 1:23*. "Having a desire to depart and be with Christ." We feel quite positive, that

the departing spoken of in the above text is not death, but we will examine it with the connection and see what Paul is teaching.*MPC 90.1*

Verses 18-20. "What then? notwithstanding, every way, whether in pretence of in truth, CHRIST*is preached*; and I therein do rejoice, yes, and will rejoice. For I know that this shall turn to my salvation through your prayer, and the supply of the spirit of Jesus Christ. According to my earnest expectation, and my hope, that *in nothing I shall be ashamed*, but that with all boldness, as always, so now also, CHRIST*shall be* MAGNIFIED in my body, whether it be by LIFE, or by DEATH." We find the sentiment Paul is teaching is, that still it should be with him as it had been. See *verse 12*. "But I would ye should understand brethren, that the things which happened unto me have fallen out rather *unto the* FURTHERANCE*of the gospel*." whatever might befall him it should be *for the* FURTHERANCE *of the gospel*. *Verse 21*. "For me to live is Christ." According to the sentiment above, for him to live would MAGNIFY *Christ*. "And to die is gain." Not to Paul, but to *the cause of* CHRIST. Paul is not weighing the matter here to see what would be the greatest advantage to him, but he has told us already that whatever happens to him is *to* FURTHER THE GOSPEL. In another part o this work, we shall show that Paul did not look on death as a blessing, or that from which he was to receive any benefit.*MPC 90.2*

Verse 22. "But if I live in the flesh, this is the fruit of my labor: (to MAGNIFY*Christ* and FURTHER*the gospel*:) yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to *depart* and be with Christ; *which is far better*." The strait in which Paul is placed the candid reader will see is betwixt living and dying. If left to make a choice there, he knew not which he would choose; he wished to lie passive in the hands of Christ, and let the event come, *life* or *death*, that would tend most to *further* the gospel. But he had a desire for what? To live? No. To die? No: but "to DEPART and be with Christ." Well, say you, that was death. No, it was something far better than living in the flesh, in a mortal body, or dying. If he continued in the flesh, "bonds and afflictions" were his portion. If he died, ("the dead know not anything.") he would not be in a condition to receive a reward, but would only rest in hope; but

there was something he did desire, that was worth obtaining, “to *depart* and be with Christ,” not by death but bodily.*MPC 91.1*

If you claim that the strait in which Paul is placed, is betwixt living here in the flesh and departing and being with Christ, then you make him contradict himself; for he says of those two betwixt which he is in a strait, “which I shall choose, I wot not,” but he did “desire to *depart* and be with Christ.” We consider than an earnest desire amounts to a choice, and that Paul would choose to *depart* and be with Christ. But as we have before said, that which Paul chose was far better than either of those betwixt which he was straitened. Here is his strait, whether to live here and preach the gospel, or to die a martyr and *thus* further the gospel. Which he should choose he did not know, but he had a desire for something better than either,” *to depart and be with Christ*. By death? No: he desired something better— TRANSLATION, and a change to immortality. He had the history, though brief, of good old *Enoch*, who “walked with God 300 years and was not, for God took him.” And of *Elijah* who “was carried up by a whirlwind into heaven.” He desired to be a partaker of this blessing and their joys, “to *depart* and be with Christ.” Paul did not desire to *die*, or to be *unclothed*, [*2 Corinthians 5:4*,] but he desired to become immortal. We may learn definitely in regard Paul’s desire, by reading *2 Corinthians 5:1-10*.*MPC 91.2*

r. As this testimony is brought as an objection to the view that man sleeps in death, we will examine it carefully, commencing with the first verse. “For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.” On this verse, it is claimed, that the “earthly house of this tabernacle,” is the body, in which the soul tabernacles, or takes up a temporary residence. The dissolving of the tabernacle is claimed to be death, or the turning of man back to dust. What is the house in heaven? Heaven, says the objector. No: Paul says, “we have a building of God, a house not made with hands, eternal *in* the heavens.”*MPC 92.1*

If the house spoken of on earth, is a body tenanted by the soul, consistency would teach us, that a house in heaven for the same soul would be another body. But this brings reasoners on this subject into a close corner, and gives theologians the work of

proving that every saint on earth has a body in heaven. Universalists, (one class at least,) admit it, and refer us to Paul's testimony: [*1 Corinthians 15:38*:] "But God giveth it a body, as it hath pleased him, and to every seed his own body." On this text they claim that God gives to every seed, or soul, *his* body. But this is a wrong application of the text. The text simply shows that God has given to every grain, literally, just such a body as pleased him, and every seed when grown has its own body that God has given it. If a man sows wheat he need not expect to reap barley.*MPC 93.1*

As there seems to be an opportunity of getting some clue to the earthly house, by a proper understanding of what is meant by the house in heaven, we will raise the inquiry. What is the Bible testimony about the house in heaven? Paul tell us, [*Hebrews 11:10*,] Abraham "looked for a city which hath foundations, whose *builder* and *maker* is God." We believe this city was the Father's house, spoken of by Jesus: [*John 14:1, 2*:] "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's *house* are many mansions: if it were not so, I would have told you. I go to prepare a place for you." Paul was afterwards chosen as one of the apostles of Jesus. He felt that he was an heir to the same promise; he believed the testimony of Jesus concerning the Father's *house*. He says, "We have a *building* of God, (the Father's *house*,) a house not made with hands."*MPC 93.2*

We shall claim from the above testimony, that the *house* in heaven is the New Jerusalem, described by John in *Revelation 21*. This would make "our earthly house of this tabernacle," refer to our temporary residence on earth in this probationary state. The earth itself is but temporary in its present form, and it is to be dissolved. See *2 Peter 3:10*. When it is dissolved the saints of God will be secure: God is their friend. Amid the destruction and awful thunders at the introduction of the day of God, mount Zion, the city of the living God will give them a shelter.*MPC 94.1*

Verses 2-4. "For in *this* we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For *we* that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of

life." If it should still be claimed, that the tabernacle in the above text refers to the body, then we shall find a plurality of souls in each body; for Paul says, "*We* that are in this tabernacle." But as we have presented arguments above to show that the earthly house is our residence here, we will drop this point at present. In the three verses quoted above, Paul tells us plainly what his desire is: it is not to be unclothed, as would be the case, if an immortal soul then threw off its mortal garb, "but clothed upon: that *mortality might be* SWALLOWED UP OF LIFE." His desire was for the time to come when the work would take place he had spoken of in his first epistle: [*Chap. 15*:] "this mortal shall put on immortality." This was not to take place at death, but when Christ should come, and raise the dead.*MPC 94.2*

Verse 5. "Now he that hath, wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit." Here we learn God's purpose in creating man. It is, as expressed by an Apocryphal writer, [see Wisdom ii, 23, 24,] "For God created man *to be* immortal, and made him to be an image of his own eternity. Nevertheless through envy of the Devil came death into the world: and they that do hold of his side do find it."*MPC 95.1*

Verses 6-9. "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore, we labor, that, whether present or absent, we may be accepted of him." What is the body introduced in the above verses, and what is meant by being absent from the body? Here is really the only objectionable feature in the whole of Paul's testimony in this chapter; and this is easily explained if we keep before us what we have already learned from Paul. We are not certain but Paul had reference to the Church, by the expression "the body." Christ is said to be the head of the body, the Church. The text does not say, "*We* are willing to be absent" from *our* bodies, but *the* body. If the body referred to, is the Church, there is no difficulty about the text. But as the text is commonly understood to apply to *our* bodies, we will look at it in that light. Taking *that* view of the subject, there is no difficulty. Paul has told us his desire was "not to be unclothed, (as would be the case, if an immortal soul was absent from the body,)

but clothed upon, that mortality might be swallowed up of life." If we claim *the body*, to apply to our fleshly bodies, then being at home in the body, would be to remain still in this mortal state, to be absent from the body, and present with the Lord, would be to have mortality swallowed up of life. Then we shall be absent from the mortal body, and present with the Lord. Paul says, "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." And he also shows in *1 Thessalonians 4:16, 17*, how we are to be with the Lord. Not by dying. "And the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and *so* shall we ever be *with the Lord*." We do not learn from the above testimony then that Paul expected to be with the Lord by death, but by the resurrection. This testimony proves nothing in favor of consciousness after death without a resurrection.*MPC 95.2*

s. But, says the objector, Peter spoke of *his* tabernacle, as though it was his body, and that *he* HIMSELF (the soul) was that which put if off. *2 Peter 1:13, 14*. "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this *my* tabernacle, even as our Lord Jesus Christ hath shewed me." On this text it is said, "Peter says, 'I shall put off *my* tabernacle.'" We shall not dispute but what Peter had reference by the above testimony to his death. He was shortly to put off his tabernacle even as our Lord showed him. We see by reading *John 21:18, 19*, that our Lord had showed him that he must die by the hands of his enemies. It is claimed that the *my* in this text that puts off the tabernacle, is Peter's soul. Then Peter's soul was to die in the transaction. See *verse 15*. "Moreover, I will endeavor that ye may be able after *my decease* to have these things always in remembrance." We see then that not merely Peter's body, but *Peter* HIMSELF was expecting to die.*MPC 96.1*

Peter was to put off *his* tabernacle as Jesus had showed *him*. Read *John 21:19*. "When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not. This spake he signifying by what death he should glorify God." This testimony from Peter simply proves that he soon

expected to die a martyr.*MPC 97.1*

We will now come to the investigation of what is considered one of the strongest proofs of the immortality of the soul, and the conscious existence of the soul in death.*MPC 97.2*

t. THE THIEF ON THE CROSS.*Luke 23:40-43*. "But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation! And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou *comest* into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise." The point in the above scripture that is claimed as proof of the immortality of the soul, is the testimony of Christ to the thief. It is claimed that Christ promised the thief that he should be in paradise, (heaven,) with him that day. But we inquire, What is paradise? Heaven, says the objector. Well where is heaven? Where God is. But you have claimed that God is everywhere; is heaven everywhere? if so, then there was no necessity for either Christ or the thief to die in order to get there. But in noticing the above text we shall first inquire, Where is paradise? We are not disposed to quote the testimony of Josephus, said to be the opinion of the Jews in regard to it. If the Scriptures furnish testimony on the subject, there is no necessity for appealing to either the *fathers* or the Jews, for testimony to settle this question. Some there are, doubtless, that would first inquire what wise men have believed in regard to paradise. Should we appeal to wise men, we should find their testimony discordant and perplexing. One would tell us that paradise is happiness. If that is so, the promise of Jesus would simply mean that the thief should be with Christ in happiness. But it was possible for them to be happy on the cross.*MPC 97.3*

We inquire, What saith the Scripture? Where is paradise? With an understanding of one thing, there is no difficulty in determining to what the Scripture writers referred by the word paradise, The Scripture speak of but *one* tree of life. It is always when spoken of, defined by the article *the*, which signifies but one. See *Revelation 2:7*. "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh, will I give to eat of *the tree* of

life, which is in the midst of *the paradise of God*." From the above we see that the paradise of God is *where the tree of life is*. Do the Scriptures tell us where the tree of life is? It was once in the garden of Eden. Yes, but where is it now? See *Revelation 22:1-3*. "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there *the tree* of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him." In the above testimony we learn [*verse 3*] that the *throne of God* is in the New Jerusalem. A river proceeds out of the throne and in the midst of the street of it, and on either side of it *the tree* of life stands. But, says one, there must be as many as two trees if it is on either side of the river. I choose to believe the testimony of Scripture, which calls it *the* tree of life. We have in this world the celebrated Banyan tree, (Indian fig,) the branches of which bend down and take root until the tree covers a space of many hundred feet in circumference. So doubtless with *the tree* of life: it is united in one from either side over the river, forming a beautiful bower. The above testimonies show that paradise is where the throne of God is, (in the New Jerusalem,) out of which the river of life flows, on either side of which is *the tree* of life. The New "Jerusalem is above." *Galatians 4:16*. In *Revelation 21:2, 3*, it is called the tabernacle (dwelling place) of God. "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the *tabernacle of God* is with men, and he will dwell with them."*MPC 98.1*

The promise of Christ to the thief was, today shalt thou be with me in paradise. As punctuated in King James' version of the text, it reads, "Verily I say unto thee, To-day shalt thou be with me in paradise." That is, to-day you shall be with me in the New Jerusalem, where the Father is on his throne. It is said, "they could not have been in paradise that day bodily, for Christ's body lay in Joseph's new tomb. If the promise to the thief was that he should be with Christ in paradise that day; it must be that Christ and the thief had souls or spirits that would exist after the death of the body,

and those spirits were to be together in paradise that day." Did Christ promise the thief that he should be with him in paradise that day? If he did, he failed to fulfill the promise; for he did not go there himself. Three days after his crucifixion, he said to Mary, [*John 20:17*,] "Touch me not *for I am not yet ascended to my Father*: But go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God." But what are we to do? We are involved in an unanswerable difficulty, if Christ intended to tell the thief that he should be with him in paradise that day; for his testimony to Mary shows that he did not go to paradise. We are not disposed to take the position that Christ contradicted his own testimony.*MPC 100.1*

We now inquire, Did Christ tell the thief that he should be in paradise with him that day? To determine the proper answer in this inquiry, we will notice the request of the thief. "Lord remember me when thou comest into thy kingdom."*MPC 101.1*

The thief does not ask him to take him to heaven with him, neither does he say, Remember me when thou *goest* into thy kingdom, but Remember me when thou *comest*. This would seem to indicate that Christ was coming from some other place to the kingdom. But we suppose the request to have more particular reference to the *time* when the kingdom is established, which we understand to be at the end of the fourth universal kingdom of *Daniel 7*. Christ is represented in parable as a nobleman going to some far country to be installed with the right of empire. *Luke 19:11, 12*. "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should *immediately* appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return." Christ, who is here represented by the nobleman, has gone into the far country (to the Father) to receive the kingdom. He is to return: this is his second coming. At that point he will exercise the office of a king. The territory of his kingdom is the earth. The capital (paradise) is above. See testimonies on the subject of the kingdom on another page of this work.*MPC 101.2*

The thief's request was, to be remembered at the time Christ should come into his kingdom. Says Christ, (in direct accordance with the

request,) “Thou shalt be with me in paradise.” The thief merely asked to be remembered. But our Saviour gave him the assurance that he should be with him in paradise when he came into his kingdom. But, says the objector, it does not read so. As the text is punctuated in our version of the Bible, it says, “Verily I say unto thee, *to day* shalt thou be with me in paradise.”*MPC 102.1*

We have already shown that two difficulties will be produced which are unanswerable, if we abide by the present punctuation of the text. 1st. It makes Christ promise the thief that he should be with him in heaven that day; and according to his own testimony three days after, he did not go to heaven that day himself. 2nd. If Christ meant to tell the thief that he should be with him in paradise the day they hung on the cross, where is the answer to the thief’s request for Christ to remember him when he came into his kingdom! You may perhaps reply, that if we take the *Jews*’ view of paradise, the first difficulty will disappear. It is claimed that they believe paradise is a kind of half way place in which the souls of both righteous and wicked are placed. There they are neither rewarded or punished, but are waiting the resurrection and judgment. If this is true, the thief would have been in paradise that day with out any favor from Christ; but he asked a *favor*: to be remembered of Christ when he should come into his kingdom. Says Christ, (granting his request,) “Verily I say unto thee *to-day, shalt thou* be with me in paradise.” Not in a half-way place, but as we have already shown, in the New Jerusalem, the capitol of the kingdom.*MPC 102.2*

Our readers are perhaps aware of the fact that the punctuation of our Bibles in their present form is no inspiration, but merely the work of translators. By changing one mark of punctuation, in the testimony of Christ to the thief, both difficulties named will be settled. Moving the comma from after thee, and placing it after to-day, the text will read, “I say unto thee to-day, shalt thou be with me in paradise.” We are told that “the Greek Scriptures were originally written in solid blocks of capital letters, without division into sentences, or stops to mark clauses of sentences, and without even division into words.” The text was punctuated about the tenth century. Griesbach, in the margin of his MSS. puts the stop after “to-day,” so that the text reads the same as punctuated above.*MPC 103.1*

Well, says one, what sense is there in the text, if it reads, “Verily I say unto thee *to-day*?” Was Christ afraid that the thief would think he said it to-morrow, or yesterday! No. The term which is here rendered “*to-day*,” is in some portions of the Scriptures rendered *this day*; and its meaning is equivalent to the work *now*, which is used in some texts merely to give force to the language. See *Mark 13:12*. For those who may think it a strange idea, that is gained by moving the punctuation in the above text, we will quote a similar instance in *Zechariah 9:12*. “Turn you to the strong hold, ye prisoners of hope: even *to-day* do I declare that I *will render* double unto thee.” If we transpose the sentence in this text, (which does not alter the sense,) it would read,” I declare unto you even to-day, I will render double unto thee.” This is the very idea that the Lord designed to convey by the above text, as we may learn by examining the context. He declared to them that day that he would render double unto them, when he should accomplish the work mentioned in the verses following. We will now punctuate the above text on the principle that *Luke 23:43*, is punctuated in our version; namely, because the express, *today*, is used, the event mentioned in the text must take place that day. “I declare unto you, even *to-day* will I render double unto thee; when I have bent Judah for me, and filled the bow with Ephraim,” etc. Here by giving such a punctuation we should get a positive contradiction in the text itself, making the text declare that an event was to take place that day, and yet not till some future day. As it stand in our version now, it states, I declare *to-day*, that at some future time, I will render double unto thee. So the case of Christ’s reply to the thief, “Verily I say unto thee *to-day* shalt thou (in the future) be with me in paradise.” We are now positive, that the testimony concerning the thief on the cross, proves nothing in favor of consciousness in death.*MPC 103.2*

u. It is said, “Our Lord confirmed the belief that the spirit has a conscious state separate from the body, by saying to his disciples, after the resurrection, ‘Handle me and see; for a spirit hath not flesh and bones as ye see my have.’”*MPC 104.1*

Jesus does not say, The *spirit of man* “hath not flesh and bones as ye see me have.” People suppose he must have referred to the spirit of man. Angels are spirits. “Who maketh his angels spirits.” Angels have bodies, although they are spiritual: they appeared to

Lot in the form of men, and yet the Word says they are spirits. So the testimony of Christ, above quoted, cannot be proof of consciousness in death. The spirit spoken of might have been an angel for ought we know.*MPC 105.1*

v. But, says one, "The prayer of Stephen, when he died as a martyr would seem to convey the idea that he believed in the separate existence of the soul or spirit: 'And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.'" *Acts 7:59*. It has been a matter of considerable dispute with those who have written on the above text, whether this language was that of Stephen, or his persecutors. The sentence, as it is constructed in the common version of the Bible conveys the idea, that "*they* stoned Stephen," and mockingly called upon God, saying, "Lord Jesus, receive my spirit." And this idea is confirmed by the language that follows, "And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." If it could be shown that it was Stephen that said, "Lord Jesus, receive my spirit," this text alone, would furnish no proof of the separate existence of the spirit.*MPC 105.2*

We have already shown, that the Greek word which is rendered spirit is *pneuma*, and signifies life. So a literal rendering of the text would be, "Lord Jesus, receive my life." Here he was dying a martyr for the cause of Christ. Jesus had said while upon earth, "He that will lose his life for my sake, and the gospel, the same shall keep it unto life eternal." So if the language above quoted was that of Stephen, it would simply show that he was commending his *life* into the hands of him who could give him life again, even *life eternal*. If the sentiment advocated so tenaciously at the present time is truth, it gains no help from the text before me. Mark the last clause of the text. "And when he had said this, he *fell asleep*." What! did not Stephen go to heaven! If he did, Luke (the writer of the Acts of the Apostles) neglected to record it. He says of Stephen, *"He fell asleep*."*MPC 106.1*

Well says one, If Stephen did not go to heaven, I believe my father and mother are there, for just before they died they heard angels sing, and saw Jesus and angels all about them. How could this be if they did not go immediately into heaven when they died? That

would be no proof that they were going to heaven. Read *verses 55, 56*, and see what Stephen saw. “Be he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.” But all this was no proof that he would exist after death; for a few moments after viewing the glorious scene, “*he fell asleep*.”*MPC 106.2*

Thus we have endeavored to notice briefly the arguments and scripture testimonies that are adduced as proof of man’s existence in death. We have found in them no proof that man has a spirit, capable of a conscious existence separated from the body. But the solemn declaration of Scripture still stands forth, saying, “There is no work, nor device, nor knowledge, nor wisdom, *in the grave* whither *thou goest*. ” *Ecclesiastes 9:10*. We have seen in this investigation, that the mourners of zion go about the streets mourning, not because their friends are in heaven and happiness, but they mourn like Rachel. See *Matthew 2:18MPC 107.1*

“In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, BECAUSE THEY ARE NOT.”*MPC 107.2*

THE CHRISTIANS HOPE

It has been understood, in accordance with the idea that man is possessed of inherent immortality, that the true object of *hope* is to be obtained at death. And *thus* the Poet has sung.*MPC 107.3*

"*Death* is the gate to endless joys,
And yet we dread to enter there."*MPC 107.4*

We wish now to call the attention of the reader for a short time, to the sentiments advanced in Scripture, in regard to the true object of hope. We shall claim, that the christian's hope *is not* as commonly represented in hymns, sermons etc.*MPC 107.5*

Read the following poetic description of death from the *Baptist Register*.*MPC 107.6*

"The air is full of farewells to the dying,
And mournings for the dead:
The heart of Rachel for her children crying
Will not be comforted!*MPC 108.1*

We see but dimly through the mists and vapors,
Amid these earthly damps;
What are to us but dim funeral tapers,
May be Heaven's distant lamps.*MPC 108.2*

There is no death! what seems so is transition;
This life of mortal breath,
Is but a suburb of the life elysian,
Whose portals we call Death."*MPC 108.3*

But we will notice Bible testimony. Job Says, in regard to his hope, when speaking of death, [*chap 17:13-16*.] "If I wait, the grave is mine house: I have made my bed in the darkness. I have said to corruption, Thou art my father: to the worm, thou art my mother, and my sister. And *where is now my hope*? as for my hope who shall see it? They shall go down to the bars of the pit, when our rest together is in the dust." He does not speak in this testimony, as though death was his hope: but in the grave he would wait. Wait for what? the fulfillment of his hope. In *chap 19:23-26*, he tells us

plainly what it is that he expects: not to go to heaven and see God when he died, but, “O that my words were now written! O that they were printed in a book! that they were graven with an iron pen and lead in the rock for ever! *for* I know that my Redeemer liveth, and that he shall *stand at the latter day upon the earth*; and though *after my skin worms destroy this body*, yet IN MY FLESH shall I see God.” The candid mind will see at once, that Job’s hope was in the resurrection. He does not once intimate that he should realize his hope at death.*MPC 108.4*

But before we pass into a thorough investigation of the Scripture testimony on the subject of hope, we shall inquire *What is hope*? It has been commonly defined, *expectation* and *desire*. Neither of these alone constitutes hope. A man may expect to receive that which he does not desire. And on the other hand, he may desire that which he cannot expect to receive. Because we simply desire some object, is no proof that we shall receive it. You ask professing christians of the present day in regard to their hope, and ninety-nine out of one hundred would answer you, that they hoped “to die and go to heaven.”*MPC 109.1*

Peter says be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.” *1 Peter 3:15*. We shall claim the privilege of asking those who hope to go to heaven when they die a “reason of the hope,” that they cherish. Of course they have no good reasons to expect, or desire to go to heaven at death, unless God has promised it. If God has made no such promise to men, then their hope is without foundation, and not the gospel hope. It will not answer to have a conjecture, or merely an inference as the foundations of such a hope. We want a “*thus saith the Lord*.”*MPC 109.2*

Whatever may be the true object of hope, the Scriptures will certainly furnish us with testimony concerning it. We might expect, that whatever God designed to bestow upon his people he would give the most plain and positive assurance concerning it. Says Paul, [*Hebrews 6:17, 18*,] “where in God, willing more abundantly to shew unto the *heirs of promise* the immutability of his counsels, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation,

who have fled for refuge to lay hold upon *the hope* set before us." If *the hope* set before us, is the hope of going to heaven, then we have a clear *promise* on the subject, or else the hope is not well grounded. Where is there such a promise? Don't produce *the thief on the cross*, *Moses on the Mount*, nor *any* of those texts we have been investigating, which you claim prove the existence of man in death: for we have shown, that they prove no such thing. Where is your "*thus saith the Lord*," the saints go to heaven at death? You have none. Perhaps you are ready to reply, the Lord testified through John to the church of Smyrna, [*Revelation 2:10*,] "Be thou faithful unto death, and I will give thee a crown of life." When? At death say you. But the text does not say, I will give you a crown of life at death. Now, unless you can prove from positive scripture, that men are to receive the crown of life at death, the above testimony will weigh nothing in favor of your hope of going to heaven at death. No such testimony can be found. We shall conclude, that the popular hope of going to heaven at death, is a hope without foundation, being not once promised in the book of God.*MPC 109.3*

We now inquire, what is the christian's hope? Paul in his letter to Titus, [*chap 1:2*] represents himself, as being "*in hope of Eternal Life*." This is a true gospel hope; for God has made plain promises in regard to it. *1 John 2:25*. "And this is the promise that he hath promised us, *even eternal life*." Paul in *Romans 2:6, 7*, speaking of the same thing, says, God "will render to every man according to his deeds: to them by continuance in well-doing, seek for glory, and honor, and immortality, *eternal life*." That is, God will render *eternal life* to those who seek it. As we proceed to notice the testimonies of the Scriptures on this subject, we shall find that the gospel hope, is the hope of *eternal life* at the resurrection."*MPC 110.1*

Christ says in *Luke 14:13, 14*. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed, for they cannot recompense thee: for thou shalt be recompensed AT THE RESURRECTION OF THE JUST. Here is plain promise concerning the time when the saints' reward is to be given them, and it differs as much from the common faith of professing christians on the subject, as the resurrection differs from death. We will now call attention to *John 6*. In this chapter, Christ plainly tells *how* and *when* the reward is to be given, *Verse 39*. "And

this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day."*MPC 111.1*

From the above testimony it is plain; that if Christ did not *raise up at the last day* that which God had given him, viz; his people, some thing would be lost: that which God hath given him. Now he will save that which God has given him. How? He will raise it up *at the last day*. *Verse 40*. And this is the *will* of him that sent me, that every one which seeth the Son, and believeth on him, may have EVERLASTING LIFE; and I will raise *him* up at the last day. He does not say I will re-unite the soul and body, (which would be a resurrection, if as we before have noticed, death was the separation of soul and body, but "I will raise *him* up. *Him* does not signify merely the body. *Him* is the one that is raised up, that he may receive that which the Father hath *willed* that he should receive, viz; *everlasting life*.*MPC 111.2*

Says the objector, We have everlasting life now; it commences here when we believe on Christ; he says in *verse 47*, "Verily, verily, I say unto you, He that believeth on me hath everlasting life." We reply, this text, if it proves that we actually have everlasting life here, proves as positive that we receive it by faith in Christ; therefore, those who have no faith in Christ would have no eternal life. Does Christ convey the idea that in the strictest sense we have eternal life? I think not! Read *verse 54*. "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. "Now putting the testimonies together that we have above granted, although men may eat (not literally) the flesh of the Son of man, and drink his blood, and have *eternal life*, yet, if they are not raised up at the last day, *they will be lost*. How can this be, if they absolutely have *eternal life*? It cannot.*MPC 112.1*

We understand the eating of the flesh of the Son of man, and drinking his blood, to be a work of faith; meaning that the creature, man has sinned, must lay hold of the merits of Christ's blood, as he would take his daily food to protract natural life. Christ makes a similar statement in *John 3:36*.*MPC 112.2*

"He that believeth on the Son, hath *everlasting life*." We read in *1*

John 5:13: these things have I written unto you that believe on the name of the Son of God: that ye may know that ye have *eternal life*, and that ye may believe on the name of the Son of God." Read now *verses 11, 12*, "And this is the record, that God hath given to us eternal life: and this *life is in his Son*. He that hath the Son, hath life: and he that hath not the Son of God, hath not *life*.*MPC 113.1*

Paul in *Colossians 3:2-4*, sets this matter forth in its clear light. "Set your affection on things above, not on things on the earth; for *ye are dead and your life is hid with Christ in God*. When Christ who is our life, *shall appear, then* shall ye also *appear with him in glory*." Those who believe on the Son of God have eternal *life*, not in themselves, but it is *in the Son*. They are to have it in themselves, not at death, no! no!! but when Christ who is their life appears; viz., at his *second* coming. If we should claim, that man was now actually in possession of eternal life, it would make the testimony faulty, that rays we are *in hope* of eternal life. For as Paul says, "What a man seeth why doth he yet hope for!" what would be the necessity of earnestly desiring that we already had? None at all "But," says Paul, "if we hope for that we see not then do we with patience WAIT for it." Then according to this testimony, if we are *in hope* of eternal life, we must be, not literally in possession of it, but *waiting* for it.*MPC 113.2*

Christ made a *promise* concerning the reward in answer to the inquiries of Peter, as recorded in *Matthew 19:27, 26*. Then answered Peter, and said unto him, behold, we have forsaken all, and followed thee; what we have therefore?" There can be no dispute but here was a plain question as to what they should receive as their reward. If it was the design of God, that they should go to heaven at death, here was certainly, the most favorable opportunity to make it known; for their minds were stirred up to the subject. Mark well the reply of our Saviour: [*Verse 28*:] "And Jesus said unto them, Verily I say unto you, that ye which have followed me *in the regeneration*, WHEN THE SON OF MAN SHALL SIT I THE THRONE OF HIS GLORY, *ye also* shall sit upon twelve thrones, judging the twelve tribes of Israel." Does Jesus intimate that they will go to heaven, or that they have a deathless spirit that will survive the scenes of death? Not a word of it. But, when the Son of man should sit "IN THE THRONE OF HIS GLORY that the

should receive their reward." Read *Matthew 25:31*, and there you will learn when it is that he sits in the throne of his glory. "When the Son of man shall come in his glory, and all the holy angels with him, THEN shall he sit upon the throne of his glory. This will be at the literal *second* coming, that is the time when he comes with all the holy angels with him. See *Matthew 24:31*.*MPC 113.3*

Paul states in *Acts 23:6*, "Of the hope and resurrection of the dead I am called in question." And in *Chap 26:6-8*, he says; "And now I stand and am judged for *the hope* OF THE PROMISE made of God unto our fathers: Unto which promise our twelve tribes instantly serving God day and night, hope to come. For which *hope's sake*, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should *raise the dead*?" Here again Paul has stated what the burden of his preaching was. He states in *verses 22, 23*, of this chapter, "Having obtained help of God, I continue unto this day, *witnessing* to both small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be *the first* that should RISE FROM THE DEAD." etc.*MPC 114.1*

The burden of Paul's testimony, in his gospel sermon, *1 Corinthians 15*, is the resurrection. And he clearly holds forth by his testimony, that without it the salvation of God's people is a failure. We will notice a little of his testimony at this point. *Verses 17, 18*. "And if Christ be not raised your faith is vain; ye are yet in your 1 sins. Then they also which are *fallen asleep* in Christ are *perished*. If in this life only we have *hope* in Christ, we are of all men most miserable." We know of no sense in which the saints of God could be said to have *perished*, if they possess immortal souls, though their bodies might never have a resurrection. But allowing the Scripture sentiment held forth in this book to be true, viz., that man in death is unconscious, without reward, and waiting a resurrection that he may receive a reward, then, if he does not rise from the dead, he is *perished*, and out of existence for ever. Mark the language of the 19th verse: "If in this life only we have hope in Christ." This testimony is equivalent to saying, that if there was no resurrection, there is *no hope* beyond this life.*MPC 115.1*

Paul says, *Verse 32*, "If after the manner of men I have fought with

beasts at Ephesus, (periling my life) what advantageth it me IF THE DEAD RISE NOT?" His language here clearly shows, that he had no other *hope*, but that of a *resurrection from the dead*. And if there was no resurrection, he would choose the sentiment of the Epicurean—"Let us eat and drink, for to-morrow we die." But do you think there is any danger of those of the professing church at the present time, who are *denying* the resurrection becoming Epicureans? Nay! verily, for they claim the resurrection would be no advantage whatever that they get all *their reward* without it. It must be that their theology embraces something that Paul did not believe, for he could see no future *hope* aside from the resurrection.*MPC 116.1*

We will now notice the testimony of Paul in *Romans 8:19-25* for the *earnest expectation* (hope) of the creature *waiteth* for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now: and not only they (or that), but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting (to go to heaven at death? No, but) for the adoption, to wit, the REDEMPTION OF OUR BODY." Thecreature spoken of in *Verses 19, 20, 21*, we understand to be the saint of God. It cannot be the wicked, they have no earnest expectation. Neither can it be the beasts as John Wesley claims, for then it would prove, that every beast would be delivered into the kingdom of God. The saint of God *is* "waiting for the manifestation (revelation) of the sons of God," That is for it to be made known who are the sons of God. And as stated in *Verse 23*, they are waiting for "*the* redemption of our body." "For we are saved by hope. But hope that is seen, is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." By the above testimony, Paul plainly represents, that the saint of God is *waiting* and *hoping* for the redemption of the body, or the resurrection.*MPC 116.2*

Compare the above testimony with Paul's testimony in *Philippians 3:20, 21*. "For our conversation is in heaven; FROM WHENCE also

we look for the Saviour, the Lord Jesus Christ; who shall *change our vile body*, that it may be fashioned like unto his glorious body." Why says the objector, Christ comes at death. That is a popular sentiment I know, but where is the authority for it? Perhaps you are ready to quote *Matthew 24:44*. Be ye also ready: for in such an hour as ye think not, the Son of man cometh," which is often quoted on funeral occasions and applied to death, and thus the Son of man is made to mean death, while the book of God represents death as "the king of terrors." See *Job 18:14*.*MPC 117.1*

Did the disciples understand that Christ's second coming was at death? Look at the case of the disciple Jesus loved, spoken of in *John 21:20, 23*. "Then Peter, turning about, seeth the disciple whom Jesus loved, following: (which also leaned on his breast at supper, and said Lord, which is he that betrayeth thee?) Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee, follow thou me. Then went this saying abroad among the brethren, that *that* disciple SHOULD NOT DIE, yet Jesus said not unto him, he shal not die, but, if I will that he tarry till I come, what is that to thee?" Here is positive proof, that the disciples of Christ understood his *coming* to refer to something aside from death.*MPC 117.2*

Calling the coming of Christ death, would make an absurdity of the testimony of Paul in Philippians; for it would prove that our bodies were fashioned like unto Christ's glorious body, when they go into the grave. Paul was not expecting to go to heaven at death, but he was waiting for Christ to come from heaven. Not when his body should go into the grave, but when the time should arrive for it to be changed and fashioned like Christ's body. His language in the same chapter plainly shows us what encouraged him to labor and suffer. *Verse 11*, "If by any means I might obtain unto the RESURRECTION OF THE DEAD." The Greek term employed this text rendered resurrection is *exanastasis*, which signifies, a rising from the dead, which is the same as, out from among. Paul did not merely wish to rise, but he wished to have a part in the *first* resurrection.*MPC 118.1*

Paul in writing to Titus, states plainly what the hope is, and what the saints of God should do in view of it. *Titus 2:11-13*, "For the grace of

God that bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world: looking for that *blessed hope*, and—*kai*, even—"the glorious appearing of the great God and our Saviour Jesus Christ."*MPC 118.2*

But perhaps you are ready to ask, Did not Paul in some of his teachings, show, that men would go to heaven at death? No. We have already answered every text that can be construed in that way. We will now notice the testimony of Paul, as he is about to fall a victim to death. Here, if anywhere, we might expect to find him speaking of being rewarded at death, if that is the time of reward. *2 Timothy 4*. In the first verse he gives him last solemn charge to Timothy. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge (all men at death? No, but) the quick and the dead at his appearing and kingdom." Why not charge him in view of death? Because that is not the time of recompense. Says Solomon, "Neither have they (the dead) any more a reward."*MPC 119.1*

After giving this charge Paul says, [*Verse 6-8*,] "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." The sentiment of the present time would say, you will go right to heaven. But let us here what Paul says on the subject. "Henceforth there is *laid up* for me a *crown of righteousness*, which the Lord the righteous judge, shall give me *at* death? No, but) *that day*; and not to me only, but unto all them also *that love his appearing*." My fellow christian, you and I want each of us a crown, but if I supposed that the day of Paul's death was the time crows were given to all, I should despair of ever getting one. The *day* spoken of above, is *the day of the Lord's appearing. Then* the righteous of all ages will be made perfect at once.*MPC 119.2*

Paul, at the time of his death, cast his mind forward to that scene which he had described to others, to console them in the hour of affliction and bereavement. Mark well his testimony in *1 Thessalonians 4:13-18*. We will read it. He says, [*Verse 13*,] "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no *hope*." The saints of God are not said to be *sleeping* in heaven, but in the

grave. *Verse 14*. “For if we believe that *Jesus died and rose again*, even so them also which *sleep* in Jesus will God *bring* with him.” The testimony of the Apostle is [*Hebrews 13:20*] that “God brought again *from the dead* our Lord Jesus Christ.” And “them which sleep in Jesus will God bring with him.” Not from heaven, for they are not sleeping there, but in their graves. *Verses 15-18*. “For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are *asleep*. For *the Lord himself* shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and *the dead in Christ* shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and *so* shall we ever be with the Lord. Wherefore, *comfort one another with these words*.”*MPC 120.1*

Dear reader, are these words of comfort to you? Not if you cherish the sentiment, that death sets the Christian free and sends his soul to bliss and happiness. I presume if you cherish such a sentiment, you have been ready to exclaim long before reading this page, *What a gloomy doctrine*! True, death is a gloomy picture when viewed without the light of the resurrection. As Job says, it is “the land of darkness, as darkness itself.” But Christ has “brought *life* to light.” He is coming again to “proclaim liberty to the captives and the opening of the prison to them that are bound.” He says, “I am the resurrection and the life.”*MPC 121.1*

John says of Christ and his work, [*John 1:4, 5*,] “In him was life; and *the life* was the light of men.” If light, here signifies *life*, darkness would mean death. Says John, [*verse 5*,] “And the light shineth in darkness; and the *darkness comprehended it not*.” This light (eternal life) that was in Christ shined into death, and the grave, but the darkness (death) comprehended (understood) it not. Why? Answer. “The dead know not anything.”*MPC 121.2*

Paul desired of the Lord, as he expresses it in *2 Thessalonians 3:5*, that he would keep his Thessalonian brethren from evil, and direct their hearts “into the love of God, and into the patient *waiting for Christ*.” The rest of the apostles taught the same sentiment to the church, that Paul had taught. Says James, [*Chap 5:7, 18*,] “Be patient therefore, brethren, *unto the coming of the Lord*. Behold, the

husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for *the coming of the Lord* draweth nigh."*MPC 121.3*

Peter speaks of the *hope* [*1 Peter 1:3-7*] as follows: "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto *a lively hope* (hope of life) by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto *salvation, ready to be revealed* IN THE LAST TIME, wherein ye greatly rejoice though now for a season (if need be) ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto the praise, and honor, and glory, AT THE APPEARING OF JESUS CHRIST." Fror this testimony of Peter, we learn that the saint's inheritance is reserved, to be revealed IN THE LAST TIME. There is no other time to which we can apply this, but *at the appearing of Jesus*, where Peter's testimony applies it.*MPC 122.1*

Peter gives a charge to the elders in his first epistle [*1 Peter 5:2*] to "feed the flock of God, and he adds, [*verse 4*,] "And *when the chief Shepherd shall appear*, ye shall receive a crown of glory that fadeth not away." The crown of glory is not to be given at death, but when *Christ*, "the chief Shepherd," appears.*MPC 122.2*

John teaches the same sentiment in his epistle. Read *1 John 3:2, 3*. "Beloved, now are we the sons of God, and it doeth not yet appear what we shall be: but we know that, *when he shall appear*, we shall be like him; for we shall see him as he is. And every man that hath *this hope* in him purifieth himself, even as he is pure." Christ in the revelation he made to John taught the same sentiment. *Revelation 22:12*. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."*MPC 122.3*

We see then, that the harmonious testimony of the New Testament is, that at the resurrection and coming of Christ, is the time when the saints of God are to receive their reward. They are represented

as deprived of a reward unless they have a resurrection. “If the dead rise not, then they which are fallen asleep in Christ are *perished*.” Should the objector yet contend that man is conscious between the periods of the death and the resurrection of the body, he will have to admit, that during that time the saint has no reward. But we have already shown that there *is no consciousness* during that period.*MPC 123.1*

The *hope* of the christian we understand to be, *the hope of eternal life*, to be obtained *through the resurrection, at the appearing of Christ*. So if there is no appearing of Christ, there will be no resurrection. If no resurrection, no eternal life. Yea, *no reward*. Faith then, in the coming of Jesus and resurrection, attributes to Christ the work he claims as his. If we believe the scripture doctrine, that *then*, life is to be obtained, it throws a radiant glory like morning sunlight around that event. But, if we incorporate into the items of our faith the sentiment that man has an immortal soul, and the saint goes to his reward at death, we at once mar the work of God, and render the coming of Christ and the resurrection of the dead of no effect.*MPC 123.2*

The testimony of the Word concerning Christ’s second coming is, “My reward is with me, to give every man according as his work shall be.” Now if the saints of God go to heaven at death and receive their reward, the object is *then* accomplished for which Christ is coming, (viz., to give them their reward.) So by this sentiment his coming is superseded.*MPC 124.1*

To illustrate. Suppose a man in London was owing you half a million dollars that had fallen to you. He promises to meet you in New York city on a certain day, and pay you that sum, of course your mind will be fixed on the point of time when he is coming to New York. But if matters should so happen that you go to London and get the money before the day arrives, it entirely supersedes the necessity of the man’s coming to New York, as the sole object for which he is coming has been accomplished in some other way.*MPC 124.2*

The Scripture represents, as we have quoted above, that Christ is coming to reward his saints. But, if they go to him and get their reward, I fail to see the necessity of his coming to reward every

man according to his work. It is no marvel, that professing christians of the present time see no force in the doctrine of the second coming of Christ, and manifest no more care in regard to that event; for they cherish a sentiment which robs the doctrine of Christs coming of all its force and beauty. They claim that they have an immortal soul and shall have *eternal life* whether Christ comes or not. We would candidly ask such, if they should read these pages, to reflect on the testimony of Paul. “The gift of God is *eternal life* through Jesus Christ our Lord.” The Lord help us to realize it. Let us set rightly about the work of seeking for immortality, and patiently *wait* the return of our Lord, that we may receive *a crown of life*.*MPC 124.3*

THE RESURRECTION

The sentiments we have advanced in the preceding pages, deprive us of all *hope* of future life aside from the resurrection. And as this is the point where the Christian is to receive the accomplishment of his hopes, and the true event to which our faith should reach forward for the reward of obedience, we shall approach the investigation of it with pleasure. We shall claim in this investigation, that *the resurrection* is literal.*MPC 125.1*

There are some that would talk about the resurrection of the soul in heaven, or a spiritual resurrection, that is a resurrection from death in trespasses and sins, or being made holy. But the resurrection of which we wish to speak in the resurrection of those that sleep in their graves. And in claiming that it is literal, we wish to be understood. We claim that the resurrection brings up the man, possessing the same identity as the man that goes down into the grave. We shall not attempt to follow the fine spun philosophical argument in regard to the passage of matter into the formation of other bodies, after decomposition. We consider it no objection to the doctrine of the resurrection. If the particles of matter of which Abraham, Isaac and Jacob were composed *have* entered into the formation of other bodies, God has promised, that *they shall live again*.*MPC 125.2*

If in the resurrection, three men are brought up, preserving the identity of Abraham, Isaac and Jacob, they will be Abraham, Isaac and Jacob, and no one else in the universe; for they will think the same thoughts which they thought, remember that they had performed the same acts which they performed in their lives, and realize that they are the beings, that (as it seems to them) a short time before were struggling in the agonies of death.*MPC 126.1*

This same class of reasoners who claim that the matter of our bodies enters into the formation of other bodies when decomposed, contend that there is a constant change going on while we are living. Some claim that our bodies are all renewed about once in the space of seven years. According to their reasoning, my body has changed three times, at least, since the period of my remembrance. But still I am conscious that I am the same being that I was before.

What produces this consciousness? I answer, the memory of those events connected with my life in past time. So in the resurrection, the remembrance of the events of this life at the period of the resurrection will produce in us the consciousness that we are the same beings.*MPC 126.2*

The mass of minds at the present time cavil with the doctrine of a literal resurrection, and are ready to inquire, as Paul said, “some man will say, How are the dead raised up?” To such we reply, They are raised *by the power of God*. Says Christ, “God is able of these stones to raise up children unto Abraham.” It is a lamentable fact, that even the greater portion of the professed church of Christ at the present time deny the doctrine of the resurrection of the body.*MPC 126.3*

We design in the investigation of this subject to follow the testimony of Scripture. Paul testified of himself on this matter in *Acts 24:14, 15*, as follows: “After the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have *hope* toward God, which they themselves also allow, that there shall be *a resurrection of the dead*, both of the just and unjust.” Before we can understand fully the means God has employed to bring about the resurrection, it will be necessary to inquire a little farther in regard to the condition of those who are to be raised.*MPC 127.1*

Where are the dead? For an answer to this inquiry, we will look at the testimony of Jeremiah concerning Rachel. *Jeremiah 31:15-17*. This weeping of Rachel was fulfilled in the weeping of the bereaved mothers at the time Herod slew all the children in the land. See *Matthew 2:15*. But we will quote the testimony. “Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because (they have gone to heaven? No. To hell? No, but) *they* WERE NOT.” What! were they out of existence!*MPC 127.2*

Our ministers at the present day would not have told those mothers so, if they had been called to preach the funeral sermons of their children. Their consolation would have been something like this: “Thou art mother of angels then. They are yet yours, only gone

before! Rejoicing in the heavenly pastures, guarded by the good Shepherd—little lambs of the heavenly fold! Earth, then, is less attractive. Those invisible little spiritual cords twine around you and draw your soul upward. Like 'still small voices' ever whispering, 'come to the world where spirits live!' Mother of cherubs! Walk softly! Little angel-eyes watch thy steps! Spirit-forms stoop to listen! Keep thy soul free from earth; thou shalt go to them, though they cannot return to thee!" And it is very probable that before finishing their discourse they would tell those fond mothers, that "An enemy hath done this."*MPC 127.3*

What consolation did God offer to those weeping mothers whose children *were not*. Read *Verse 16*; "Thus saith the Lord: refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord: and they shall come again FROM THE LAND OF THE ENEMY." Why? says one, I thought children wen right to heaven. Is that the land of the enemy? If it is, then the children went there. Well, say you, I can't admit that those children, under two years old, went to that hell we hear so much about. Neither can I, bit I believe they went where the Bible says they did, viz., "To the land of the enemy." Where? Into the grave. *Verse 17*, The Lord says, "And there is hope in thine end, saith the Lord, that thy children shall come again to their own border."*MPC 128.1*

From the above we learn, that the dead go to the land of the enemy instead of heaven. We now inquire, Who is the enemy, into whose land they have passed? We may gain an answer to this inquiry by reading Paul's testimony to the Hebrews [*Chap 2:14*]. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same: that *through death* he might destroy him that *had the power of death*, that is THE DEVIL. From this we learn, that the Devil *had* the power of *death*. Then the enemy into whose land men pass at death is the Devil.*MPC 128.2*

He is brought to view by the testimony of Isaiah [*Chap 14:12*.] "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" Lucifer has been explained by most commentators to be the Devil. *Verse 18*. "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God. I will sit also

upon the mount of the congregation, in the sides of the North, I will ascend above the heights of the clouds: I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms: that made the world as a wilderness, and destroyed the cities thereof; *that opened not the house of his prisoners*? (Margin. Or, did not let his prisoners loose homewards.")*MPC 129.1*

We have already shown upon another page, that the grave is called a prison. From the testimony above we learn that the Devil had power over those that had passed into the prison. And he "let not the prisoners loose homewards." Then those who are to be raised are under the power of the Devil. In the grave the worthies of past ages have been sleeping. Over them Satan has triumphed, as one after another they have sunk to the tomb. Like an enemy returning from the field of battle with a great spoil, he rejoices as he hides away that precious treasure (the saint of God) in the earth. But they are the Lord's. Although they are prisoners in the land of the enemy, God has a care for them and will resort to some means to get them out of the prison.*MPC 129.2*

Said the woman of Tekoah, when she disguised herself and came before David, (as recorded in *2 Samuel 14:14*,) "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again: neither doeth God respect any person; yet doth he *devise means that his banished* be not expelled from him." In the above is a clear testimony concerning the condition of the dead. 1st. They are "as water spilt on the ground, which cannot be gathered up again."*MPC 130.1*

2. They are represented as "*banished*" *from the Lord*. A very different sentiment from that which is commonly taught, that God's people go immediately into his presence. If it is true that the dead go into the presence of the Lord, David, the one before whom the woman of Tekoah was speaking, must have understood it. He says, [*Psalm 17:15*,] "I shall be satisfied, (when I go to sleep? No, but) when I awake with thy likeness." He could not have believed that he should enter into the presence of God when he died; because he

says [*Psalm 16:11*,] “Thou wilt shew me the path of life; (the resurrection,) in thy presence is fullness of joy; at the right hand there are pleasures forever more.” If David was going into the presence of God at death, then he is represented as looking forward to the resurrection for satisfaction, when he had *fullness* of joy before. Or in other words, he could be where there was fullness of joy, and not be satisfied.*MPC 130.2*

3rd. In the testimony of this woman of Tekoah, we learn if God does not devise some means to redeem his people, they will not only remain “banished,” but they will be “EXPELLED FROM HIM.” *MPC 131.1*

We now inquire, What means has God devised? What is necessary to be done? Something to get the prisoners out of the enemy’s prison. This cannot be done by compromise; for “he lets not his prisoners loose homewards.” It must then be done by conquest. To make this plain we will suppose a case.*MPC 131.2*

Suppose, during a contest between two nations, we will say England and America, that England getting somewhat the advantage of the American army, captures quite a number of prisoners who are soon confined in the Queen’s dominions. The British government still retaining hostile feelings, will not give them up. We cannot enter into a compromise so as to get them. There is but one expedient to obtain those who are banished, that is, to raise a company strong enough to conquer all opposing elements, march to the prison and take them by force.*MPC 131.3*

Mark the testimony of Christ, concerning what is necessary to be done to accomplish this work. *Matthew 12:28, 29*. The charge had been brought against him, that he cast out devils through Beelzebub the prince of the Devils. He says, “If I cast out Devils by the Spirit of God, then the kingdom of God is come nigh unto you. Or else, how can one enter into *a strong man’s house*, and spoil his goods, except he first *bind the strong man*? and *then* he will spoil his house. “The strong man spoken of here we may see by the connection, represents the Devil. Now notice a corresponding testimony in *Luke 11:21, 22*. “When a strong man armed keepeth his palace, *his goods* are in peace: but when a stronger than he

shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and *divideth his spoils*." This testimony clearly represents the Devil, who has usurped authority over the earth. The spoils he takes from the army of the saints, he puts in his prison house (the grave). But Christ a stronger than he is coming upon him, and he will take the spoil.*MPC 131.4*

According to the testimony we have already quoted from *Hebrews 2:14*, Christ is to conquer the devil through death. Read the following testimony from *Isaiah 53:10-12*. "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make *his soul* an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall *divide the spoil with the strong*; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." Here it is promised that Christ shall divide the spoil with the strong. When he has bound the strong man he will raise the saints of God from their dusty beds, while the wicked dead will be left with Satan to be destroyed with him at last.*MPC 132.1*

We have a view of the fulfillment of this work in *Revelation 20:1*. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand." We understand this was Christ. He is called an angel, [see *1 Thessalonians 4:16*,] And he is the one that has the key of the bottomless pit, (death.) See *Revelation 1:18*. "I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have *the keys of hell and of death*." In *verses 2, 3*, John tells us what Christ did. "*And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years*, and cast him into the bottomless pit." Here the *strong man* is *bound*. Perhaps not literally. He is rendered inactive, cast into death; his own prison house. Said Christ, "When a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils." The next John gives an account of after the binding of Satan, is the resurrection of the saints. *Verses 4, 5*. "And

I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and *they lived* and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. *This* is the *first* resurrection."*MPC 133.1*

How is this work accomplished? The testimony of *Hebrews 2:14*, as we have already quoted is that *through death* Christ should destroy him that *had* the power of death. Paul's testimony in *Hebrews 2:7, 9*, is, that Christ was made a little lower (margin, a little while lower) than the angels, that he might suffer death. "That he by the grace of God might taste death for every man." The means God has devised to accomplish the resurrection is through the death and resurrection of his Son. For [*John 3:16*] "God so loved the world, that he gave his only begotten Son, that *whosoever* believeth in him should not *perish* (everlastingly,) but have everlasting life." Christ died, passed into the tomb, into the Devil's prison-house. But God had promised not to "leave his soul in hell," (the grave.) "An angel came down from heaven and rolled away the stone from the door of the sepulchre and sat upon it. His countenance was like lightning, and his raiment white as snow." Jesus burst the bars of the tomb, conquered the power of Satan, and rose a triumphant victor over death and the grave. There he obtained the keys of hell and of death. There he obtained power to bruise Satan under our feet. By himself escaping from the prison, he has manifested to men that he has power to bring forth his people from under the hand of Satan.*MPC 133.2*

We understand that Christ's death, to a certain extent, affects every man. He by the grace of God tasted "death for every man." He proffers to all men life again. As they have passed into the grave, as a consequent on Adam's transgression, and not as a reward for their own sin, he will give them all a resurrection from that death. See the testimony of Paul on this subject. *Romans 5:18*. "Therefore, as by the offense of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of *life*." This life is not eternal life; for as we have already shown, that is to be obtained by

believing in Christ.*MPC 134.1*

Paul's testimony is, in *1 Corinthians 15:22, 23*, "As in Adam *all* die, even so in Christ shall *all* be made alive. But every man in his own order: Christ the first-fruits; afterwards they that are Christ's, at his coming." But you inquire, What is the order of the resurrection of the wicked? I answer, according to *Revelation 20:5*, They live not again until a thousand years after the resurrection of the saints. We understand the saints will reign *with* Christ until the last enemy is destroyed. John says they will reign a thousand years. The destruction of the wicked cannot take place until after they are raised; so these testimonies would seem to give the order of the resurrection of the wicked, as in the close of the thousand years after Christ's second coming.*MPC 135.1*

Some have claimed, that at Christ's second coming, there is to be a general resurrection of both righteous and wicked, which is to be immediately followed by a general judgment. But we have already shown that the promise of Christ to Peter was, that *"in the regeneration, when the Son of man shall sit on the throne of his glory*, ye shall sit upon twelve thrones, *judging* the twelve tribes of Israel." And Paul asks in *1 Corinthians 6:2, 3*, "Do ye not know that the saints shall *judge the world*? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall *judge angels*? how much more things that pertain to this life?" From these testimonies it would appear that the judgment of the wicked, and of fallen angels is to be placed in the hands of the saints, when they are made immortal and reign with Christ.*MPC 135.2*

One thing is very plain, if we allow ourselves to reflect upon it; that is, that the judgment of the saints must be prior to their resurrection. If we claim otherwise, we have them judged after they are rewarded; for the testimony of Christ is, "Thou shalt be recompensed *at* the resurrection of the just." According to 1 Peter, [*chap 4*,] they are judged before the end of all things, or Christ's second coming. "Wherein they think it strange that ye run not with them to the same excess of riot speaking evil of you: who shall give account to him that is *ready to judge* the quick and the dead. For, for this cause was the gospel preached also to them that *are dead*,

that they might be judged according to men in the flesh, but live according to God in the spirit. But the end of all things is at hand."*MPC 136.1*

We do not understand Peter to testify, that the end of all things was at hand, when he wrote, but when the end of all things *is* at hand, Christ is ready to *judge* the *quick* (living) and the dead. *Verses 17, 18*. "For the time is come (when the end of all things is at hand) that judgment must *begin* at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" The above seems to convey the idea that God's people are judged before the wicked, and before the time comes for them to be rewarded.*MPC 136.2*

The last work of Christ while a priest, (for when he comes he is no longer a priest, but a king,) is to blot out the transgressions of his people. Of course there can be no condemning them, after his blood has been applied to cancel their transgressions. No! They will be remembered no more against them for ever. If the view we have briefly spoken of concerning the judgment is correct, it weighs strongly against the common idea of a general resurrection of both righteous and wicked at the time Christ comes.*MPC 136.3*

Others have taken the position, that there is to be *no* resurrection of the wicked. This view is not only absurd, but contrary to Scripture. If the wicked are not to be raised, how can God punish the sinner? Why, say you, all men die, and the wages of sin is death. But all men die because they are mortal. If they are to die because of their sins, they must be *raised* from that death which they die because of Adam's sin, before they can die a death for their personal sins. The death men are to die for personal transgression according to *Revelation 20*, is the second death. How can men die the second death before they have been raised from the first? And according to *verse 15*, "Whosoever is not found written i the book of life," is to die the second death. Then all the wicked will have a resurrection from the first death.*MPC 137.1*

But we will present Scripture testimony on the subject. We have already referred to Paul's statement in *Acts 24:15*, that he had

"hope toward God, that there shall be a *resurrection* of the dead, both of the *just and unjust*." Also *1 Corinthians 15:22*, that, "As in Adam all die, even so in Christ shall all be made alive." And, that "the free gift should come upon *all men* unto justification of *life*." We will now show that Christ taught the same sentiment. See *John 5:25*. "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and *they that hear* shall *live*." It was but a short time after this (as we see by *chapter 11*) that he raised Lazarus. In *verses 28, 29*, Christ adds, "Marvel not at this: for the hour is coming, in the which *all that are in the graves* shall hear his voice, and *shall come forth*; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."*MPC 137.2*

The testimony of Peter compared with that of Job, shows clearly that the wicked must have a resurrection. See *2 Peter 2:9*. "The Lord knoweth how to deliver the godly out of temptations, and to *reserve* the unjust *unto the day of judgment* to be punished." Says Job, [*Chap 21:29, 30*,] "Have ye not asked them that go by the way? and do ye not know their tokens, that the wicked is reserved to the day of destruction? they shall be *brought forth* to the day of wrath."*MPC 138.1*

The testimony of Christ to the Jews, recorded in John, compared with his testimony to them, recorded in Luke, shows that the wicked Jews must have a resurrection. See *John 8:21*. "Then said Jesus again unto them, I go my way and ye shall seek me, and shall die in your sins: whither I go, ye cannot come." Compare this with the testimony of *Luke 13:28*: "There shall be weeping and gnashing of teeth, when *ye shall see* Abraham, and Isaac, and Jacob, and all the prophets, *in* the kingdom of God, and *you yourselves thrust out*." The above testimonies prove conclusively, that at the time Abraham, Isaac and Jacob, are in the kingdom of God, the wicked Jews will have a resurrection, and see them there. Other testimonies might be adduced, substantiating the doctrine that *all* men will live again. But we will now inquire,*MPC 138.2*

IN WHAT CONDITION ARE THE WICKED RAISED? There is proof that they are to be raised immortal. Some have misapplied the testimony of Paul in *1 Corinthians 15:51*, to the wicked, and thus

strive to prove that they will live eternally. He says, [*verse 50*,] “Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold! I shew you (my brethren) a mystery. *We* shall not all sleep, but *we* shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and *we* shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.” By a candid reading of the text you will see that it applies to none but the saints.*MPC 139.1*

Paul plainly declares the condition in which the wicked shall be raised. *Galatians 6:9, 8*. “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap *corruption*: but he that soweth to the Spirit, shall of the Spirit reap *life everlasting*.” The wicked will be raised *corruptible*, as we learn from this testimony.*MPC 139.2*

THE BENEFITS OF THE FIRST RESURRECTION, shall n occupy our attention for a little space. Says John, [*Revelation 20:6*.] “Blessed and holy is he that hath a part in the first resurrection: on such the second death hath no power.” The great and crowning blessing of this resurrection is *immortality*. Those who obtain it can die no more. As we have already quoted from *1 Corinthians 15*. “The dead (righteous dead) shall be raised *incorruptible*.” Those who have a part in this resurrection receive the consummation of the Christian’s hope, the crown of righteousness: viz, *eternal life*.*MPC 139.3*

Said Christ, in answer to the Sadducees. [*Luke 20:35, 36*.] “But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the *children of God*, being the children of *the resurrection*.”*MPC 140.1*

From this we may learn that another benefit which is to be derived from having a part in the first resurrection, is, those who obtain that resurrection become *sons of God*. Well, say you, we are the sons of

God now, if we believe on Christ. Let us look at a little testimony on this subject. In *Matthew 5:44, 45*, Christ says, “But I say unto you, Love your enemies; bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye *may be the children* of your Father which is in heaven.” Look now at John’s testimony, [*John 1:11, 12*] when speaking of Christ. “He came unto his own, and his own received him not. But as many as received him, to them gave he power to BECOME*the sons of God*.” John says in his first epistle, [*1 John 3:1*,] “Behold what manner of love the Father hath bestowed upon us, that we should b e *called* the sons of God.” If we are now actually the sons of God, what force would there be in saying the Father had bestowed love upon us, in permitting us to be *called* his sons?*MPC 140.2*

But says the objector, John says in *verse 2* of this same chapter, “Beloved, now *are we* the sons of God.” Paul explains how we are sons of God now, in his epistle to the Galatians, [*Chap 3:26*,] “For we are all the children of God BY FAITH*in Christ Jesus*.” Here is positive proof that we are not actual children; for we are children *by faith*. Our faith looks forward to the time when we shall become sons of God by the resurrection from the dead. Peter tells us in his second epistle, [*2 Peter 1:4*,] “Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature.” According to Peter’s testimony we have the promise of becoming partakers of the nature of God, which will constitute us his actual sons. Paul testifies on this subject, [*Ephesians 1:13, 14*,] “After that ye believed, ye were sealed with that holy Spirit of promise, which is the *earnest of our inheritance* until the redemption of the purchased possession, unto the praise of his glory.” Here the Holy Spirit is said to be the earnest (a sample—see Cruden) of our inheritance. If the Spirit of God is a sample of our inheritance, then it must be that we shall inherit his nature. We are heirs of that which we are to inherit, and Paul says, [*Romans 8:16, 17*,] “The Spirit itself beareth witness with our spirit, that we are the children of God; (children by faith:) and if children, then heirs: *heirs of God*, and joint heirs with Christ.” And in *verse 11* he tells us how we shall be made partakers of this, of which we are heirs. “But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also

quicken (bring to life) your mortal bodies by his Spirit that dwelleth in you." Here we learn that the saints of God are to be made alive by his nature, and thus they will be raised undying, and become his sons.*MPC 141.1*

Ezekiel describes this resurrection in his vision. *Chapter 37:12-14*. "Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves. And I shall *put my Spirit in you*, and ye shall live, and I shall place you in your own land."*MPC 142.1*

In the above description of the resurrection there is not one word said about a soul coming to animate these bodies, but the breath entered them and they lived. Neither is it said that in their resurrection state they had blood, The Lord says, "I will put *my Spirit* in them and they shall live." They are then fit subjects of the kingdom of God, having no blood, no corruption. Paul says, [*1 Corinthians 15:50*,] "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption." Some have supposed this text to prove that the saints would have no bodies in the kingdom of God. But they are to be "fashioned like Christ's glorious body." Christ said after his resurrection, "handle me and see, for a spirit hath not flesh and bones as ye see me have." Then Christ had flesh and bones, but no blood. "He poured out his *soul*." Life. "The life of the flesh is the blood." So the saints will have bodies of flesh and bones quickened by the Spirit of God.*MPC 142.2*

Paul represents the people of God as adopted children. See *Romans 8:15*. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." When men believe on Christ, they become the adopted children of God. In the ancient custom of adoption, the children adopted, were placed under the rules of the father for an appointed time. At the termination of this time appointed, a great feast was proclaimed, to which the nobility of the surrounding country were called. In the midst of the feast the father brings

forward those of his adopted sons who have been faithful to his laws, and proclaims them his real sons. From that time they are entitled to all the privileges of home born sons.*MPC 143.1*

Thus the saints of God are taken into the family of Christ. If they prove faithful unto death they have the promise of a crown of life. They will be born from the dead at the time appointed, actual sons of the father, and Jesus before the nobility of heaven (all the holy angels) will say to them, “Come ye blessed of my Father, inherit (your father’s property) the kingdom prepared for you from the foundation of the world.”*MPC 143.2*

Who can portray the position of those to whom this proclamation shall be made, those who have a part in the first resurrection. Their vile bodies shall be like Christ’s glorious body. In the description given of him as he appeared on the mount, “His face did shine as the sun, and his raiment was white as the light.” They will see no more sorrow, sickness, pain nor death; but life, joy and happiness will be their eternal portion. Language would fail to portray their glorious state. Says Paul, [*1 Corinthians 2:9, 10*,] “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.*MPC 143.3*

But God hath revealed them unto us by his Spirit.” He calls it in *2 Corinthians 4:11*, “A far more exceeding and eternal weight of glory.” Dear reader, may the Lord help you to prepare to receive it.*MPC 144.1*

THE KINGDOM OF GOD

The first question, and one that is very properly asked in investigating the subject before us is, Where are the saints to be rewarded! With those that hold to the immortality of the soul, the sentiment has been taught according to the language of the poet, that the inheritance of the saints is*MPC 144.2*

"Beyond the bounds of time and space;
Look forward to that heavenly place,
The saints' secure abode."*MPC 144.3*

If we had found it to be a fact, that the man to be rewarded was an immaterial soul, of course we should have to claim that the saints' inheritance was as immaterial as that which was to be rewarded. And, without doubt, beyond the bounds of time and space, is just that which would reward an immaterial soul; viz., nothing.*MPC 144.4*

In this investigation we have found that the Bible treats men as a unit, and as a literal being. In the resurrection he is to be literally raised, with a body of flesh and bones. Such a being cannot be rewarded with immateriality, or with what has been commonly described as heaven. Says God, [*Proverbs 8:29, 21*,] "I lead in the way of righteousness, in the midst of the paths of judgment: that I may cause those that love me to inherit SUBSTANCE." The testimony of Christ is, in *Matthew 5:5*, when pronouncing blessings upon different characters, "Blessed are the meek: for they shall inherit *the earth*."*MPC 144.5*

Perhaps the objector may be ready to claim, that this text applies to this life. If we believed the sentiments which are taught by some at the present time, that this earth is to be burned up at Christ's second advent, and that the saints are not to exist on this earth after this life; we should be obliged to claim that the above promise of Christ referred to this life. We know of none that receive any inheritance here simply because they are meek. Well says the objector, the meek are prospered here in the things of this world. Christ's testimony to his saints concerning their condition here is, "In the world ye shall have tribulation." Solomon in *Ecclesiastes*

8:14, speaking of the events of earth says, “There be just men, unto whom it happeneth according to the work of the wicked: again, there be wicked men, to whom it happeneth according to the work of the righteous.”*MPC 145.1*

If it was a fact that Christ meant by his testimony to teach simply, that the righteous should be prospered in the things of this life, then there should be no exception like the above, (the righteous receiving what the wicked should.) Christ does not say, the meek are blessed, because they *do* inherit the earth; but, “Blessed are the meek, for they *shall inherit* the earth.” David testifies six times in *Psalm 37*, that the meek shall receive the land, or earth. In *verse 11* he says, “But the meek *shall* inherit the earth, and *shall* delight themselves in the *abundance of* PEACE.” This text cannot have its fulfillment in this life; for, Paul says of the saints in this life, [*2 Timothy 3:12*,] “Yea, and all that will live godly in Christ Jesus *shall suffer persecution*.” But when the meek inherit the earth, they are to have “ABUNDANCE *of peace*.”*MPC 145.2*

The principle objection urged against the inheritance of the earth being future, is, that this earth is to be burned up when Christ makes his second advent. We now inquire, Was it the plan of God concerning the creation of this earth, to have it remain in the hands of the wicked until the plan of salvation was completed, and then burn it up? Whatever he designed us to know concerning his plan in this matter, he has revealed in his word. What says the Word concerning the object of God in creating the earth! Isaiah says, [*Chap 45:18*;] “For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not *in vain*, he formed it *to be inhabited*.”*MPC 146.1*

But we still inquire, Was it the plan of God that the earth should be peopled by a race of rebels! Who is the earth to be inhabited by? We read in *Genesis 1:26*, “And God said, Let us make man in our image, after our likeness: and *let them have dominion* over the fish of the sea, and over the fowl of the air, and over the cattle, and over *all the earth*, and over every creeping thing that creepeth upon the earth.” From these testimonies we learn that God’s plan was, that the earth should be inhabited by man in an upright state; for when he gave Adam the earth he had pronounced him, and all the work

of his hand *very good*. And Solomon says, “God made man upright.”*MPC 146.2*

To the minds of some, it might look as though the plan of God was frustrated; for the Apostle says, “The whole world lieth in wickedness.” But we understand that although sin has entered the world and apparently frustrated, for a time, God’s work, his original plan will yet be carried out, and the earth will be peopled by men in an upright state. “Blessed are the *meek*: *they* SHALL inherit the earth.” There must then be a future inheritance of this earth which is promised to the people of God.*MPC 147.1*

But says the objector, Does not Peter say, “The *earth*, and *the works therein* shall be *burned* up?” We will look at his testimony a little, and see how the subject is introduced. *2 Peter 3:10*. “But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shalt be burned up.” This text does not say, (if rightly understood,) that the earth is to be burned up: but, “The elements shall melt with fervent heat, the earth also.” Also what? Also melt with fervent heat. You will see by the language, that “also,” refers to something that had been previously said. Understanding it in this manner makes the “burned up,” in the text, simply refer to the works in the earth.*MPC 147.2*

That the above text does not teach that the earth itself is to be burned up, is confirmed by *verse 11*: “Seeing then that all these things shall be *dissolved*, what manner of persons ought ye to be in all holy conversation and godliness.” Here, he claims not, that the earth is to be burned up, but *dissolved*. As this is the only testimony quoted to prove that the earth is to be burned up, and this makes *no such* statement, we fell confident that it is not to be burned up; but, that God’s plan respecting it will be carried out.*MPC 148.1*

We shall now claim, that there *must be* a future inheritance of this earth, for the following reason: God has made promises respecting this earth which have not been fulfilled, and according to the testimonies of his word cannot be fulfilled in the present state, or prior to Christ’s second advent. The first we will notice is the

testimony in *Numbers 14:21*. The Lord says, "But *as truly as I live, all the earth shall be* FILLED *with the glory of the Lord*." Here God has pledged his own life, that the earth shall be *filled* with his glory. Has such a state of things existed in the past? No. Will there be such a state before Christ comes? No; for Paul says, [*2 Timothy 3:13*,] "But evil men and seducers shall wax *worse and worse*, deceiving, and being deceived." Then we may look for no fulfillment of *Numbers 14:21*, in the present state of things.*MPC 148.2*

Again the Lord says in *Habakkuk 2:14*, "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Has the glory of the Lord thus filled the earth since the above testimony was given by the prophet?*MPC 148.3*

Never. When that prophecy is fulfilled, sin and wickedness must be out of the earth. Will this prophecy be fulfilled before the return of the Messiah? The popular church of the present time would answer us like this: "Christ is coming spiritually; that is, his Spirit will go forth to accompany the preaching of his truth, the whole world will become converted, and then 'the knowledge of the Lord will fill the earth as the waters fill the sea,' and this will be the reign of Christ spoken of in the Scripture which is to last one thousand years."*MPC 149.1*

The word of God talks of no spiritual coming of Christ. The testimony of Christ to the disciples, when giving them their commission to preach the gospel, was, "Lo! I am with you always, even to the end of the world." By these words we understand him to pledge to the disciples, that his Spirit shall accompany them in preaching, till the end of the world. We know of no testimony of the Word which represents that Christ is coming spiritually. When Christ had given the disciples commission to preach the gospel, he ascended up before them literally, and bodily, into heaven. See *Acts 1:9, 11*. "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? *this same Jesus* which is taken up from you into heaven, shall *so come in like manner as ye have seen him go into heaven*." Jesus' coming is to be as literal and visible as his Ascension into heaven.*MPC 149.2*

But, is the glory of God to "fill the earth as the waters fill the sea," before that literal appearing of Christ takes place? Is the world to become converted, as the teachers of the temporal millennium claim? Says Christ in parable, [*Matthew 13:30*,] speaking of the wheat and the tares, "Let both grow together until the harvest." *Verse 38*. "The good seed are the children of the kingdom; but the tares are the children of the wicked one." Here is positive testimony that the world is not to be converted before Christ's second advent; for the righteous and wicked are to be on earth together till that time.*MPC 149.3*

Paul describes the state of things that will exist just prior to Christ's second advent, in *2 Timothy 3:1-5*. "This know also, that *in the last days* perilous times shall come; for men shall be lovers of their own selves," etc. *Verse 5*. "Having a form of godliness, but denying the power thereof: from such turn away."*MPC 150.1*

Instead of the world becoming converted in the last days, according to the sad picture which Paul draws, professing christians will merely have "a form of godliness," while they deny the power thereof."*MPC 150.2*

Paul speaks concerning the state of things just prior to Christ's coming in *1 Timothy 4:1*. "Now the Spirit speaketh expressly, that *in the latter times* some shall depart from the faith, giving heed to *seducing spirits*, and *doctrines of devils*." Then, instead of the church's approximating so near the world's conversion as to teach the pure principles of the gospel alone in the latter times; the devil's doctrine will be taught by seducing spirits, and many will give heed to them. We have shown on another page that the doctrine the Devil taught in the garden was, "*Ye shall not surely die*." This is the sentiment the seducing spirits of the present time teach. The question was asked of what professed to be the spirit of W.E. Channing,*MPC 150.3*

"Ques. What do the spirits propose to accomplish by their new manifestations?*MPC 151.1*

"Ans. To unite mankind, and convince skeptical minds of the *immortality of the soul*."*MPC 151.2*

The testimonies we have adduced are sufficient to show that the promise that "the knowledge of the Lord shall cover the earth as the waters cover the sea," cannot be fulfilled prior to Christ's second advent.*MPC 151.3*

But we wish now to call attention to a promise which the Lord has made respecting the earth itself.*MPC 151.4*

THE PROMISE TO ABRAHAM. We will commence with *Genesis 13:14, 15*. "And the Lord said unto Abram,...All the land which thou seest, to *thee* will I give it, and to *thy seed* FOREVER." Here is a positive promise, that Abraham, also his seed, should receive the land. Now read *Chap 15:13-15*. After the Lord had made a covenant with Abraham, and is about to confirm it he says, "Know of a surety that thy seed shall be a stranger in a land that is not theirs....But *thou* shalt go to thy fathers in peace, *thou* shalt be buried in a good old age."*MPC 151.5*

We are told by some, that those promises which were made to Abraham were concerning the temporal possession of the land of Canaan. But God told him in Chap. 12, "I will give the land to thee and to thy seed FOREVER. Can it be possible that it was a temporary possession of the land that was promised? We will see as we advance. We would inquire here however, How can it be that it was a temporary possession, when God told him he should have it FOREVER?*MPC 151.6*

In *Chaps. 17*, the Lord mentioned to Abraham conditions which he and his seed should keep. *Verse 1*. "Walk before me and be perfect." (Margin, upright, or sincere.) *Verse 8*, "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an *everlasting possession*."*MPC 152.1*

What was this everlasting covenant, the keeping of which would secure them an everlasting inheritance. See *1 Chronicles 16:15-17*. "Be ye mindful always of *his covenant*; *the word which he commanded* to a thousand generations. Even of *the covenant which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same to Jacob,* for a law, and to Israel for an everlasting covenant. Here the same covenant is mentioned that

God made with Abraham. He says it is "*The word which he commanded*." You will find by reading *Deuteronomy 4:13*, and *Chap 5:22*, that these words were the ten commandments.*MPC 152.2*

The promise made to Abraham was renewed to Isaac, as we read in *Genesis 26:1-5*. The reason assigned of God, why he renewed the promise was, "Because that Abraham obeyed my voice, and kept *my charge, my commandments, my statutes*, and *my laws*." Thus we see, God made Abraham this promise on condition that he walked in his commandments. But we shall have occasion to refer to this again.*MPC 152.3*

We will now trace the promise itself. Was this promise simply that Abraham should have a temporal possession of the land of Canaan? If it was it failed; for, as God told him, he *died* without receiving it. See Stephen's testimony on the subject in *Acts 7:5*. "And he gave him none inheritance in it, no not so much as to set his foot on." We see then, that whatever it was that God promised to Abraham, he did not receive it. We shall not claim that he did not receive it because God failed to fulfill on his part; but we shall incline to the position that God promised Abraham a future possession of the land, which is yet to be realized. Paul says, the promise was, "that he should be *heir of the world*."*MPC 152.4*

We will look at some of Paul's testimony further concerning this promise. *Galatians 3:16*. "Now to Abraham and his seed were the promises made. He saith not, And *to seeds* as of many; but as of one, And to *thy seed*, which is Christ." Then the promise was made to Abraham through Christ. In Christ all nations are to be blessed. We shall now inquire, Who were the heirs of this promise that was made to Abraham? Some have supposed that the Jews after the flesh were the heirs. Says Paul, [*Galatians 3:29*,] "And *if ye be Christ's*, then are ye *Abraham's seed*, and *heirs according to the promise*." If the promise was simply that the Jews should have a temporal possession of the land, how is that *we* are heirs according to the promise?*MPC 153.1*

The Jews after the flesh were not the heirs, but only the true Israel are heirs. Paul says, [*Galatians 3:9*,] "So then *they which be of faith* are blessed with faithful Abraham." According to this, those that had

faith were Israel. As we have already quoted on another page, Paul claims in *Hebrews 11*, that Abraham, Isaac and Jacob, with the worthies of that dispensation, received not the promise.*MPC 153.2*

How did Paul view himself in connection with that promise? Read *Acts 26:6-8*. "And now I stand and am judged for the *hope of the promise* made of God unto our fathers. Why should it be thought a thing incredible with you, that God should raise the dead?" Paul considered himself an heir of that promise, but his testimony plainly shows that it is to be realized beyond the resurrection. Then there must be a future inheritance of this earth, after the second advent of Christ.*MPC 154.1*

But we will present further testimony to prove that the earth is the territory where the people of God are to receive their eternal reward. Says Paul, [*Ephesians 1:13, 14*,] "Ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance *until the redemption of the purchased possession*, unto the praise of his glory." In this text, there is a possession spoken of which has been *purchased*, and it is also to be *redeemed*. We inquire, What is this possession that is to be redeemed? Heaven, says the objector. If it is heaven, then heaven has passed from the hands of the original possessor, or else it is not to be redeemed. To take this view would also oblige us to claim that heaven had been purchased; for it is the purchased possession that is to be redeemed.*MPC 154.2*

What possession has passed out of the hands of its original possessor? I answer, the earth. *Psalm 115:16*. "The heaven, even the heavens, are the Lord's but *the earth* hath he given to the children of men." To man was given the earth; but he has lost even the dominion that God gave him. Where is it? We shall claim that man delivered up his dominion to the tempter. The *Devil* is therefore represented in the New Testament scriptures as the God of this world. Not that he is rightfully possessor of the earth. God gave man the earth for a possession, but, by intrigue, the Devil usurped man's dominion. The Devil said to Christ, as recorded in *Luke 4*, that the kingdoms of the world had been delivered to him.*MPC 154.3*

Adam was tempted and overcome by the Devil. He forfeited his life.

Christ proffered to pay that forfeit for man, and in the act of paying that forfeit he obtained power to conquer the Devil and take the kingdom again. See *Hebrews 2:14*. By an ignominious death upon the cross he expected to obtain power to redeem the kingdom. Said the Devil, You need not die to get the kingdom; "fall down and worship me, and I will give it to you." There was a temptation.*MPC 155.1*

God gave to Israel a temporary possession of the land until they defiled themselves by disobeying his commandments; then the scepter was taken from them, and passed into the hands of the wicked kings of earth. Zedekiah was the last king that reigned over Israel. *Ezekiel 21:25-27*. The one whose right it is, is Christ, as we have shown from Paul's comments on the promise to Abraham. In the above text, God promised Christ the scepter of the earth.*MPC 155.2*

When Zedekiah the high prince was abased and the low prince of Babylon was exalted to rule, the scepter had passed from the hands of Israel. Daniel, one of the captives of Israel which were carried to Babylon, received instruction from the Lord in regard to the course of empire until the time the scepter should pass into the hands of Christ. In the visions of Chaps. *2*, and *7*, the Lord showed him that three more kingdoms must bear sway over the earth besides Babylon, which was then ruling, before the scepter should pass again into the hands of his people. But in all the instruction he gives Daniel, he assures him that the kingdom shall finally pass into the hands of the saints of God. After tracing the four kingdoms down to their divided state, (ten divisions,) as represented by the ten toes of the image, he says, [*Chap 2:44*,] "And in the day of these kings shall the God of heaven set up a kingdom, ... and *it shall stand* FOREVER."*MPC 155.3*

In *Chap. 7* Daniel has another view of these four great empires. Four beasts are presented before him. The angel says of them, [*verse 17, 18*,] "These great beasts, which are four, are four kings, which shall arise out of the earth. But *the saints of the Most High shall take the kingdom*, and possess the kingdom *forever*, even FOREVER AND EVER." We may understand from this language that the kingdom which the saints of God are to have, is the same

territory over which Babylon, Medo Persia, Grecia and Rome, have ruled.*MPC 156.1*

I n *verse 27* of this chapter, Daniel says, “And the kingdom and dominion, and the greatness of the kingdom (‘behind the bounds of time and space?’ No, but) *under the whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an *everlasting* kingdom, and all dominions shall serve and obey him.”*MPC 156.2*

Certainly, a kingdom that is *under* the *whole* heaven must be the whole earth. But there are some who will have it that the kingdom is the gospel, and is established by souls’ being converted to Christ. If that was the case, the testimony should read, “And the time came for *sinners* to possess the kingdom. ” Daniel says, [*verse 22*,] “And the time came that the *saints* possessed the kingdom.”*MPC 157.1*

The testimony of Christ is, as represented in the parable of *Matthew 25:34*, “Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you (before the foundation of the world? No, but) *from the foundation of the world*.” What, we inquire, was prepared *from* the foundation of the world as a kingdom for the saints, but the earth itself? The disciples said to Christ after his resurrection, [*Acts 1:6*,] “Lord, wilt thou at this time restore again the kingdom to Israel?” He had before taught them in parable, that he must go away; that he was like a nobleman going into a far country to receive a kingdom, and to return. Here he plainly taught that he was *coming again* to establish his kingdom.*MPC 157.2*

But it is said, Christ said the kingdom of God is within you. Within whom is the kingdom of God? The people of God, says one. What! did Christ mean to teach that the kingdom, and dominion, and greatness of the kingdom under the whole heaven is within his people? We think not. If so, what shall we make of those texts that speak of the saints’ entering the kingdom? Christ did not tell his people the kingdom of God was within them, but the Pharisees. What! is the reign of grace, which you call the kingdom, in the hearts of the wicked? No.*MPC 157.3*

We will look at the testimony of Christ, and see what idea he

teaches. *Luke 17:20, 21*. “And when he was demanded of the Pharisees, *when the kingdom of God should come*, he answered them and said, The kingdom of God cometh not with observation: (outward show-margin:) neither shall they say, (when the kingdom of God comes,) Lo here! or Lo there! for behold, the kingdom of God is within you,” (margin-among you.) When? Now? No, but when it comes. The idea taught is, when the kingdom of God comes, it will not be in a secret manner, but all will know it, and there will be no opportunity, or necessity, for any to say, “ *Lo here*! or *Lo there*!*MPC 158.1*

But, says the objector, am I to receive nothing better than this earth as a reward for obeying God? Yes, the earth is to be restored to its primeval beauty and glory. The earth is now *cursed*. See *Genesis 3:17-19*. This earth is to be purified by fire, when the wicked works of the Devil and the curse will be removed.*MPC 158.2*

Peter speaks of the work of purifying the earth. *2 Peter 3:7*, and onward. “But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” Here Peter describes the *destruction* of the old world by a flood. According to his testimony, the present heavens and earth are to undergo a *change* by fire. *Verses 10, 13*. “But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise; and the elements shalt melt with fervent heat, the earth also, and the works that are therein shall be burned up. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.”*MPC 158.3*

The above testimony clearly shows the manner in which the curse is to be removed from the earth.*MPC 159.1*

Peter does not claim here, that this earth is to be destroyed as matter, and a new one formed; but this earth is to be melted, the dross (works therein) burned up, and a new heavens and a new earth will be the result. David says, [*Psalm 102:26*,] speaking of the heavens and the earth, “Yea, all of them shall wax old like a garment; *as a vesture* shalt thou *change them, and they shall be changed*.” Says Peter, “We, according to his promise, look for new

heavens and a new earth, wherein dwelleth righteousness." This promise is recorded in *Isaiah 65:17, 20*: "For, behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner, being an hundred years old, shall be accursed." *Paganini* gives us the following rendering: "There shall be no more carried out thence to burial an infant of days, or a youth, or an old man who hath not filled his days; for the man of a hundred years shall be as a youth."*MPC 159.2*

I quote this rendering of the above text, from the fact, that it produces a harmony in the testimony of Isaiah. There is no evading the point that the above text applies in the new earth, where there is to be *no death*.*MPC 159.3*

Verses 21, 22. "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit." The above must apply to a people who are not to die and leave their possessions; if they were to die, then one would build and another inhabit.*MPC 160.1*

Well, says one, do you believe the above is a description of the saints' inheritance? Yes. What! are the saints going to eat and drink in the new earth? Yes. See Christ's testimony. *Luke 22:29, 30*. "And I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may *eat* and *drink* at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." Read also *Luke 12:37*.*MPC 160.2*

We will return to the testimony of Isaiah. *Chap 65:25*. "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."*MPC 160.3*

The beasts in that state will be perfectly harmless, and under the dominion of man. God gave Adam dominion over the beasts as well as the earth. Micah testifies concerning Christ, [*Chap 4:8*,] "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion."*MPC 160.4*

Isaiah in *Chap. 11*, describes the reign of Christ. *Verses 6, 9*. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.*MPC 160.5*

“They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”*MPC 161.1*

From this verse we learn that the time when the knowledge of the Lord fills the earth, as the waters fill the sea, is after the Lord has slain the wicked, with the breath of his lips. Isaiah describes the saints’ inheritance in *Chap 35:1-7*.*MPC 161.2*

“The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.*MPC 161.3*

Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes.”*MPC 161.4*

The great Sahara, the deserts of Arabia, where the weary traveler now plods his way, scorched with the rays of the sun, and faint with thirst, will abound with beautiful springs.*MPC 161.5*

We will now notice the testimony of John, who was permitted to look forward in vision, and view the restitution state of the earth. See *Revelation 21:1-5*.*MPC 161.6*

“And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away; and there was no more sea.*MPC 161.7*

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and

there shall be no more death, neither sorrow, nor crying neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold I make all things new."*MPC 161.8*

If we believe the above testimony to be literal, it certainly describes a glorious state. If it does not mean what it says, who can tell what it does mean? Why, says one, this is a description of the church. God has not told us in His word that the new heavens and new earth mean the church; but he has spoken by the mouth of Peter of a literal new heavens and earth, to be formed from the dissolved elements. John continues, [*verse 7*.] "He that overcometh shall inherit all things; (margin—these things,) and I will be his God, and he shall be my son."*MPC 162.1*

From *verse 10-27* he describes the city, New Jerusalem, "And he carried me away in the Spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God. Having the glory of God, and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal; ... and he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.—And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs."*MPC 162.2*

At eight furlongs to the mile, it would be 1500 miles. Some suppose this to be the length of each side. Probably it was the measure around the whole city; for by the measurement it seems it was ascertained that all sides were alike. If this is the case, it would make the city about 375 miles square.*MPC 162.3*

Verses 18-23, "And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones.*MPC 163.1*

And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass.*MPC 163.2*

In *Chap. 22*, John describes the river of life, etc., which you may read.*MPC 163.3*

Says the objector, Christ said, "Great is your reward *in heaven*." True there is a rich reward reserved for us, but we have just quoted from John, that the reward, (city of foundations) is coming down. But it is objected to this view, Paul said, "We have a building of God, an house not made with hands, eternal, in the heavens." True the building is eternal, but he does not say it will eternally remain there. That city, will all its dazzling splendor is to be upon the restored earth, the capitol of the kingdom of heaven.*MPC 163.4*

The saints of God will be allotted their vineyards and fields, on the beautiful plains of the new earth.*MPC 163.5*

"And it shall come to pass, that from one new moon to anther, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."—*Isaiah 66:23*.*MPC 163.6*

Dear reader, is not the inheritance God has promised the saints good enough? In the midst of the earth restored, man will stand forth perfected, beauteous in form, free from pain, the stain of sin all washed away from his heart, and his lips speaking forth the praises of Him who has thus wrought for him. Methinks your better feelings say, It's glorious. Yes, and the best of all is, that state will *never* end. The countless ages of eternity will roll on, and yet (as expressed by the poet,)*MPC 163.7*

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days, to sing God's praise,
Than when we first begun."*MPC 164.1*

Dear reader, do you not feel a longing desire in your heart to be a partaker of the saint's inheritance? Don't you want to go to glory, and dwell with angels hear their rapturous songs, and sing with them? The Spirit calls you, there is yet room. The heavenly city with all its charms welcomes you to come. The way is easy, if you seek it through Christ. He says, [*Revelation 22:14*,] "Blessed are they, that do *His* (*the Father's*) *commandments*, (the condition of inheritance given Abraham,) that they may have right to the tree of

life, and may enter in through the gates into the city." Then leave the trifles of earth. Come away. Why will ye linger and die? While mercy lingers, why will ye dally with the vanities of earth, and neglect the preparation for that rich inheritance which you may obtain?*MPC 164.2*

FUTURE PUNISHMENT

We now come to the investigation of the subject of *the destiny of the finally impenitent*. We have already shown that both righteous and wicked shall live again, and that in the resurrection, the wicked are to be raised as literally as the saints.—We have found no testimony to show that they are to have immortality; but we shall proceed to inquire, Are the wicked raised in a condition to suffer the punishment which it is said they are to receive; viz., *eternal misery*? Not if they are raised corruptible; for the eternity of their existence depends on their receiving immortality at the resurrection.*MPC 164.3*

HENRY, claims in his Commentary, that "By the damnation of the wicked the justice of God will be eternally satisfying, but never satisfied."*MPC 165.1*

BENSON, in his Commentary, says: "They must be perpetually swelling their enormous sum of guilt, and still running deeper, immensely deeper, in debt to divine and infinite justice. Hence, after the longest imaginable period, they will be so far from having discharged their debt—that they will find more due than when they first began to suffer."*MPC 165.2*

Others tell us, that their capacity for suffering will increase, and that at the expiration of 10,000 years, one sinner will be capable of suffering more than all hell did when he came there; and thus their capacity for suffering will increase to all eternity. This is represented as the reward of a finite act of the poor frail worm of the dust, man.*MPC 165.3*

The Bible represents God as a being of love and mercy, but these attributes must be cast out of sight in the minds of those who would have us believe in such an eternal state for sinners as that presented in the above testimonies.*MPC 165.4*

Future punishment we shall admit; for we have found no Scripture to sustain the doctrine of punishment in this life; but we contend that the wicked are "reserved to the day of Judgment to be punished." We have shown that the testimony of the Word is, that the dead,

both righteous and wicked, shall be raised to life again to receive their just due.*MPC 165.5*

We are aware that many contend that the love of God will be made manifest in the eternal salvation of all men; but, when we remember that God has a law, indestructible as his own throne, and that sinners have openly trampled this law under their feet, and neglected to comply with the plan God devised through the death of his Son, for the pardon of their sins, we need no longer claim that the God of all the earth does not do right in inflicting punishment on the sinner. A law would not be a complete law unless a penalty was inflicted for disobedience. Paul says, “The wages of sin is death.” Sin is defined by the apostle John to be, “transgression of the law.”*MPC 166.1*

This death which is here spoken of as the wages of sin, cannot be the death men die in Adam; for that death is a consequent on the sin of Adam, and not our own sins. By transgression Adam became mortal, and has transmitted mortality to us. Men die the first death, because they are mortal. The second death is the wages of sin; and this all must suffer whose names are not found in the Lamb’s book of life. But, says one, this second death has been already described in the quotations you have made. It does not destroy the sinner, but places him in eternal torments.—Who can conceive of a death that passes upon living beings and leaves them still alive. Yea, and more alive than they were when they died that death.*MPC 166.2*

The fact that the transgressor of God’s law is marked by his word as a victim for the second death, is sufficient of itself to show that there must be a punishment after this life. No man can die the second death, without a resurrection from the first. We cannot agree with the sentiment published in the Methodist Almanac about four years since: “They that are born but once must die twice;” but shall claim, that “except a man be born again he cannot see the kingdom of God.”—Why? Because his first death carried him out of this life, and with the dead is no knowledge. Stop says one, that birth is conversion. Then you would have it that none could see the kingdom, unless they were Christians. But to the very class Christ told they should die in their sins, he said, “Ye shall *see* Abraham, Isaac and Jacob, and all the prophets *in the kingdom of God*, and

ye yourselves thrust out;" they will certainly see the kingdom, if they see Abraham, Isaac and Jacob *in it*.*MPC 167.1*

Job testifies, [*Chap 21:30*,] "The wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath."*MPC 167.2*

We shall proceed to investigate the Scripture testimony concerning the future destiny of the wicked. Christ says, [*John 3:36*,] "He that believeth on the Son hath everlasting life," (but that life is hid with Christ in God,) and he that believeth not the Son, *shall not see life*; but the wrath of God *abideth* on him. We here have a positive statement that the wicked shall not see life (everlasting.) Says the objector, the word life, in the text you have quoted, does not mean simply existence, but happiness. The righteous will have everlasting happiness, but the wicked will have "the wrath of God" *abiding* on them. See *Isaiah 57:16*, "For I will not contend forever, neither will I be always wroth." Compare this with *Psalm 103:9*, also *Jeremiah 3:5*. These texts plainly state that God's anger is to cease. How is it to cease with them? Says Isaiah, [*Chap 10:25*,] "The indignation shall cease, and mine anger, in their destruction."*MPC 167.3*

Job says, of the wicked, [*Chap 4:9*,] "By the blast of God they PERISH, and by the breath of his nostrils are they CONSUMED."*MPC 168.1*

We will now notice the testimony of the Psalmist, concerning the punishment of the wicked, *Psalm 1:6*, "The way of the ungodly shall *perish*."*MPC 168.2*

Psalm 2:8, 9, "I shall give thee the heathen for thine inheritance."*MPC 168.3*

Thou shalt *break them* with a rod of iron; thou shalt DASH THEM IN PIECES like a potter's vessel;" also *Psalm 34:16*.*MPC 168.4*

Psalm 37:1, 2, "Fret not thyself because of evil doers.*MPC 168.5*

For they shall soon be CUT DOWN*like the grass*, and WITHER*as the green herb*."*MPC 168.6*

Read *verse 10*, “For yet a little while, and the wicked SHALL NOT BE; yea, they shalt diligently consider his place, and IT *shall not be*.” *Verse 20*, “But the wicked shall perish, and the enemies of the Lord shall be *as the fat of lambs*: they shall *consume; into smoke shall they consume away*.”—*Verse 38*. “But the transgressors shall be destroyed together; the end of the wicked shall be CUT OFF.” Ps. [*59:13*,] “*Consume* them in wrath, *consume them that they may not be*.” *Psalm 104:35*, “Let the sinners be consumed out of the earth, and *let the wicked be no more*.*MPC 168.7*

Compare the three following testimonies, from the book of Proverbs: *Proverbs 11:31*, “Behold the righteous shall be recompensed in the earth: much more the wicked and the sinner.” *Proverbs 10:30*, “The wicked *shall not inhabit* the earth.” *Proverbs 2:22*, “The wicked shall be *cut off* from the earth, and the transgressors shall be rooted out of it.”*MPC 169.1*

Who can harmonize the above testimony concerning the destiny of the righteous and wicked on any other principle than that the righteous are finally to receive the earth as an eternal possession, while the wicked are *cut off*. *Proverbs 29:1*, “He that, being often reproved, hardeneth his neck, shall *suddenly be destroyed*, and that without remedy.”*MPC 169.2*

See *Ezekiel 18:4*, “The SOUL *that sinneth, it shall die*.” Obadiah, [*verse 16*,] speaking of the heathen, says, “They shall drink, and they shall swallow down, and *they shall be as through they had not been*. *Malachi 4:1-3*, “All that do wickedly shall be stubble: and the day that cometh shall *burn them up*, saith the Lord of hosts, that it shall leave them neither *root nor branch*. And ye shall tread down the wicked; for they shall be ashes *under the soles of your feet*, in the day that I shall do this, saith the Lord of hosts.*MPC 169.3*

The doctrine of the New Testament is the same as that of the old. *Matthew 3:12*, “He will thoroughly purge his floor, and gather his wheat into the garner; but he will *burn up* the chaff with unquenchable fire.” Says the objector, to my mind it conveys the idea of eternal misery; they are to be burned up with *unquenchable* fire.*MPC 169.4*

The text says, the chaff will be burned up. But the point of objection

is in regard to the fire.*MPC 170.1*

What is the import of this *unquenchable* fire? The original term is *puri asbesto*. To show the understanding of this term among the Greeks we will make a quotation from Eusebius, who was born A.D. 267, and became Bishop of Cesarea, A. D. 315. In his history of the Christian Church, book vi, chap. 41, he gives an account of those who were martyred at Alexandria. He spoke as follows:—*MPC 170.2*

"The first of these was Julian, a man afflicted with the gout, neither able to walk nor stand, who, with two others that carried him, was arraigned. Of these, the one immediately denied, but the other, named Cronion, surnamed Eunas, and the aged Julian himself, having confessed the Lord, was carried on camels through the city. —a very large one as you know—and in this elevation were scourged, and finally consumed in an *immense fire*. (*Puri asbesto*.) After these, Epimachus and Alexander, who had continued for a long time in prison, enduring innumerable sufferings from the scourges and scrapes, were also destroyed in an *immense fire*." (*Puri asbesto*.)*MPC 170.3*

If this expression in the Greek text of Eusebius, be rendered the same as in the Bible it would read, *unquenchable fire*. No one would claim that the fire that was kindled in the third century to burn those martyrs, is still burning: neither is there proof in the text before us, that the *unquenchable* fire which destroys the wicked will eternally burn. If the fire was quenched, some of the wicked might perhaps escape, but as the fire is unquenchable it will burn them up.*MPC 170.4*

We will now notice the substances used in Scripture to represent the wicked which are to be cast into "unquenchable fire." 1st. Chaff. *Psalm 1:4*; *Job 21:18*; *Isaiah 29:5, 6*; *Hosea 13:3*; *Matthew 3:12*. 2nd. Stubble. *Psalm 83:13*; *Isaiah 5:23, 24*; *47:14*; *Nahum 1:10*; *Malachi 4:1*; *1 Corinthians 3:12*. 3rd. Thorns. *Isaiah 33:12*. 4th. Briers. *Micah 7:4*; *Isaiah 10:17-19*. 5th. Fat of lambs. *Psalm 37:20*; *Ezekiel 34:16*.*MPC 171.1*

Here we see the wicked are represented by substances easily destroyed, and these are to be cast into the "*devouring*,"

"*unquenchable* fire." Can they exist in it? Will they dwell there to all eternity? What has the Lord said about it? *Isaiah 33:14*, says, "Who among us shall dwell with the devouring fire? who among us shall dwell with *everlasting* burnings? (The wicked? *No* ! but) He that walketh righteously, and speaketh uprightly;" etc. But of the wicked it is said, "It shall leave them neither *root* nor *branch*."*MPC 171.2*

Matthew 10:28, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." On this text it is claimed that, although man to show his persecuting spirit upon the people of God, may take the life of their bodies, yet*MPC 171.3*

"The *soul* secured in her existence,
Smiles at the drawn dagger,
And defies its point."*MPC 171.4*

It is said the soul, in this text, is the reasoning faculties which are separated from the body at death; and, as *it* (the soul) is immaterial, it can not be brought under the control of man so as to be killed. But man *can* kill (take the life of) the body. How is this? if the position of our opponents is true, man cannot take the life of the body, for that *life* is immortality. Jesus says, "The body without the spirit is dead." From this it has been urged that death is the separation of soul and body. The marginal reading of the text in James is "*breath*." The body without the *breath* is dead.*MPC 171.5*

But, what shall we understand by the text before us? We will read it like this: fear not them that can take your present life, but cannot kill the *soul* (take away your eternal life,) but fear him that can deprive you of both temporal and eternal life. (We have already shown in another part of this work, that *life* is sometimes meant by the word soul.) Compare the above idea with the testimony of Christ in *Matthew 16:25*. "For whosoever will save his life, shall lose it; and whosoever will lose his life for my sake, shall find it;" or, as John has it, "shall keep it into life eternal." We consider the idea Christ wished to inculcate was this: Fear not man, and through that fear seek to save your life but fear God; and, although you may lose your life, here, he will give you eternal life.*MPC 172.1*

The text before us is proof positive, that the final reward of the

impenitent is utter destruction of soul and body. “Fear him who is able to DESTROY both soul and body in hell.” (*Gehenna—see appendix*.) We may not only learn from these works, that God can destroy the soul, but, that this is the punishment that is to be inflicted on those who shall neglect to obey Christ’s testimony. See *Acts 3:23*. “And it shall come to pass, that every *soul* which will not hear that Prophet, shall be destroyed from among the people.”*MPC 172.2*

If the soul spoken of in *Matthew 10:28*, is an immortal entity, it could not be destroyed. But God *can*, and *will* deprive those who neglect to obey him, of eternal life. Read the testimony of Christ, as recorded by Luke. *Chap 12:4, 5*. “And I say unto you, my friends, Be not afraid of them that *kill the body*, but after that, have no more that they can do. (Can’t touch your eternal life.) But I will forewarn you whom ye shall fear: Fear him, which after he hath killed, hath power to cast into *hell*: (deprive you of eternal life:) yes, I say unto you, Fear him.” They are not to be cast into hell for preservation, but they are there to be *destroyed. Destroy.—To ruin; to annihilate a thing by demolishing or by burning.—Webster*. Some perhaps would object to applying this definition of destruction, to the wicked; for, say they, matter cannot be destroyed. We reply if you mean man cannot destroy matter, we admit it. But, that God cannot destroy matter, we should hardly dare to claim. Neither shall we claim that the wicked are to be destroyed as matter: they will be destroyed as men. In the flames of *gehenna* they will consume away into smoke, and the result of the decomposition will leave them “ASHES *under the soles of” the saints’ feet*.*MPC 173.1*

The Scriptures clearly teach in other portions that the soul *can die*; and not only that, but, “The *soul* that sinneth *it* SHALL *die*.” The *soul* is often represented in Scripture as being delivered from death and the grave. David says of Christ, (*Psalm 16:10*,) “For thou wilt not leave *my soul* in *hell*.” Peter in commenting on this text, [*Acts 2:31*,] says, “He seeing this before, spake of the resurrection of Christ, that his *soul* was not left in *hell*.” (*Hades, the grave.*) Why, say you, his soul never went there. Then it would be folly to say it was not left there. Read the following texts, which speak of the soul as connected with death. *Job 33:18, 22, 28-30*; *Isaiah 38:17*; *Psalm 56:13*; *116:8*.*MPC 173.2*

Says the objector, It cannot be that the punishment of the wicked is simply death; for the Bible represents their punishment as being of the same duration as the life of the righteous. Christ says, [*Matthew 25:46*,] "And these shall go away into *everlasting* punishment, but the righteous into life *eternal*." Here is it positively stated that the punishment of the wicked is *everlasting*. We freely admit that the punishment of the wicked has no "remedy," and is therefore everlasting. But this would not prove that it was everlasting suffering.*MPC 174.1*

Their punishment is everlasting, but what is it? *Romans 6:23*. For the wages of sin is *death*." *James 1:15*. "Sin, *when it is finished*, bringeth forth DEATH." Sin is to be finished: but what is to be its end? Eternal misery? No, but *death*. In *2 Thessalonians 1:9*, Paul says, the wicked "shall be punished with *everlasting* DESTRUCTION from the presence of the Lord, and from the glory of his power." Says the objector, it is an everlasting destruction from the presence of the Lord. Will you tell where the sinner is when he is out of the presence of the Lord? He must be out of existence. According to Christ's testimony in parable, sinners are to be punished *in* the presence of the Lord. But their punishment is to be destruction from his presence. See *Luke 19:37*. "But those mine enemies, which would not that I should reign over them, bring hither, and slay them *before me*." For that destruction there is no remedy. *Proverbs 29:1*.*MPC 174.2*

But say you, how can the punishment be *everlasting* if it is simply *death*? We may look on punishment as deprivation, in that case, the greatest possible punishment would be to be deprived of an *eternal* blessing. The Scriptures, we think, hold forth the punishment of the wicked as the deprivation of the blessing the righteous are to enjoy; namely, *eternal life*. "He that believeth on the Son hath *everlasting* life; and he that believeth not the Son, *shall not see* LIFE."*John 3:36*. This life is *everlasting* punishment.*MPC 175.1*

We consider the case of the wicked to be this: God has taken pains to reveal to them just how long life they can have if they obey him: *eternal* life. If they disobey him they will receive the opposite: *death*. They will be *eternally* deprived of life. "He that believeth not the Son shall not see *life*."*MPC 175.2*

Says Christ, [*Matthew 7:13, 14*,] “Broad is the way that leadeth to*MPC 175.3*

destruction, and many there be which go in thereat. Narrow is the way which leadeth unto *life*, and few there be that find it.” John says of Christ, [*Chap 3:15*] “That whosoever believeth in him should not *perish*, but have *eternal life*.” Here the opposite of everlasting life is, to *perish*. To come to nothing.—Webster.*MPC 175.4*

Paul says, [*Romans 2:12*,] “As many as have sinned without law, shall also PARISH without law.” But the objector is ready to claim, without doubt, that the word *perish* in this text merely applies to the body, but that the soul is undying. Read *James 5:20*, and see: “Let him know that he which converteth the sinner from the error of his way shall save a soul *from death*.” Peter says, speaking of the wicked, [*2 Peter 2:12*] “And shall UTTERLY PERISH *in their own corruption*.”*MPC 175.5*

See also *Romans 1:32*; *8:13*. *1 Corinthians 1:18*; *3:17*. *2 Corinthians 2:15, 16*. *Philippians 1:28*; *3:19*. *2 Thessalonians 2:10*. *Hebrews 6:8*; *10:26-39*. *1 John 2:17*. In these texts the sinner is spoken of as to pass away, to be destroyed, to perish, etc. In *Revelation 20* John has a view of the final destiny of the wicked. *Verse 9*, “And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city, and fire came down from God out of heaven, and *devoured* them.” *Devour*—To destroy; to consume with rapidity and violence. —*Webster*.*MPC 176.1*

Paul tells us in *1 Corinthians 15:26*. “The last enemy *that shall be destroyed is death*.” *Death* itself is to be destroyed, as John states, [*Revelation 20:13-15*.]— *Chapter 21* he says, “there was no more death. Sinners, death and the grave are *all* to die, and once more will spring forth a clean universe, and all heaven and earth will then raise one mighty shout of “*Alleluia*, for Lord God omnipotent reigneth.”*MPC 176.2*

OBJECTIONS ANSWERED

a. *The smoke of their torment*. An objection is urged against the view that we have been advocating of utter destruction to the wicked, from *Revelation 14:11*. Speaking of those that should worship the beast, John says, "And the smoke of their torment *ascendeth up for ever and ever*." There is no necessity of claiming from this text, that the wicked are to suffer eternal misery. This text speaks of torment in the presence of the Lamb, (the Lord,) but the wicked are to be punished with destruction from his presence. *2 Thessalonians 1:7-9*. And according to *Psalm 37:20*, "They shall consume, *into smoke* shall they consume away." While the flames of the fires of *hell* (*gehenna*,) are preying upon them; they will be tormented in the flame of fire and brimstone. When the torment ceases they *perish*, are decomposed; their ashes remain on the earth, and the smoke of their torment (of the flames that tormented them) ascendeth up for ever and ever. All that this text can be made to prove is an eternal decomposition of the wicked. The smoke of their torments ascends up for ever, showing conclusively that they are *utterly consumed*.*MPC 176.3*

b. *Eternal Fire*.—An objection is urged from the testimony of *Jude 7*, They "are set forth for an example, suffering the vengeance of eternal fire." The text does not say *eternally* suffering the vengeance of fire. If it did we might claim it as proof of eternal misery. Sodom and Gomorrah are set forth as an example to those who shall live ungodly. Is there any testimony that the people of Sodom and Gomorrah are now suffering, or that they are to suffer eternal misery? How were they overthrown? See *2 Peter 2:6*, "Turning the cities of Sodom and Gomorrah into ashes." But, says the objector, they suffered the vengeance of *eternal* fire. The element which is to destroy the wicked is without doubt an eternal element, like that which overthrew Sodom, but that is not proof sufficient to show that the wicked will eternally be in the fire.— God has said in positive language, [*Psalm 37:10*,] "Yet a little while and the *wicked shalt not be*." If you say, shall not be on the earth it does not help the case at all, for the earth is the place where they are to be recompensed. We may learn from the overthrow of Sodom and Gomorrah that the wicked will be burned up. God does not require us to take them as an example of eternal misery without proof that

they suffered the same.*MPC 177.1*

c. *Tormented day and night for ever and ever*.—It is said it must be that the wicked are to suffer endless misery, according to John's testimony, *Revelation 20:10*, "And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." This can prove nothing in regard to the punishment of the wicked; for it is merely spoken of the *Devil*. Do the Scriptures teach that the Devil is to have eternal misery? Says Isaiah, [*Chap 1:31*] "And the strong shall be as tow, and the maker of it (margin —*his work*) as a spark, and they shall both *burn together*, and *none shall quench them*," The *strong*, or strong man, we have shown upon another page, signifies the Devil.*MPC 178.1*

Paul testifies, [*Hebrews 2:14*,] "Through death he might *destroy* him that had the power of death, that is the Devil." The words forever and ever in the original are *eis tous aionas ton aionon*. *Aionas*, and *aionon* are derived from *aion* on which Greenfield says, "Duration, finite or infinite: unlimited duration, eternity: a period of duration, past or future, time, age, lifetime; the world, universe." From this we may learn that the term *for ever and ever*, does not in all cases signify eternal duration. Dr. Adam Clarke, in commenting on the words *for ever and ever*, gave us a rule to be guided by in ascertaining its extent of duration when applied to objects. It is this: that it signifies only, as long as a thing, considering the surrounding circumstances, can exist. God has promised to his saints, that they shall be clothed with immortality. Of course the term *forever* applied to them would cover their age, or lifetime, which is to be eternal; but it would not follow from this, that when the term was applied to wicked men and devils, they must exist to all eternity.*MPC 178.2*

As we have already shown, God declares that they shall die. The circumstances which surround them are, they are raised corruptible and have to the sentence of death and destruction resting upon them. So, according to the above rule, *for ever* when applied to them would cover the period of their existence only. So as the text in *Revelation 20:10* teaches, the Devil is to be tormented in the lake of fire and brimstone while he exists; but this is to be by no means eternal; for we have already shown that the Scriptures teach that he

shall cease to exist.*MPC 179.1*

d. *Where their worm dieth not*. *Mark 9:44*. “Where their worm dieth not, and the fire is not quenched.” Here, says the objector, is something spoken of that is not to be destroyed with the destruction of the body: their *worm*. This scene is to be in *gehenna*, originally a valley south of 1 Jerusalem in which fires were kept constantly burning. The filth of Jerusalem, and dead bodies of malefactors were cast into those fires. Whatever might escape the ravages of the flames and fell outside of the fire, was consumed by worms. Those who whom Christ was discoursing understood perfectly the meaning of the term, *gehenna*, and never could get the idea of eternal misery from it. Christ did not teach them that the wicked were eternally to be preserved in the valley of Hinnom; (*gehenna*;) but as we have already quoted, [*Matthew 10:28*,] he says, “But rather fear him which is able to *destroy* both soul and body in hell.” (Gehenna.) Then they are cast into *gehenna* for destruction. For further testimony on *gehenna*, see appendix.*MPC 179.2*

This testimony of Christ, recorded by Mark, is in accordance with the testimony of *Isaiah 66:24*. “And they (the saints) shall go forth, and look upon, the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an *abhorring* unto all flesh.” Says David, [*Psalm 37:34*.] “When the wicked are CUT OFF, *thou shalt see it*.” As the saints can dwell in devouring fire, they may, as the prophet says, go forth and look upon those that have transgressed against God, and see the devouring fire consuming them into smoke, and the worms (not dying under the effect of the flames devouring their bodies.)*MPC 180.1*

What an awful sight to behold, perhaps a companion or a father in those flames consuming away going out of existence *for ever*. Truly, as the Prophet says, “They shall be an abhorring unto all flesh.” This scene described by the Prophet is to be fulfilled upon the earth. *Proverbs 11:31*. “The righteous shall be recompensed in the earth, much more the wicked and sinner.” Can we believe consistently that the plains of the new earth are to be occupied with such an abhorring scene eternally?*MPC 180.2*

Says Isaiah, speaking of the new earth [*Chap 11:9*,] “The earth shall be full of the knowledge of the Lord, as the waters cover the sea.”*MPC 181.1*

The fact that the *worm* does not die, and that the fire is not quenched, instead of proving eternal misery to the wicked, proves that “they shall be *utterly* consumed.”*MPC 181.2*

THE RICH MAN AND LAZARUS

e. The case of the rich man and Lazarus [*Luke 16*,] is brought forward in support of the doctrine of the conscious state of the dead. We now notice it in connection with the objections to the destruction of the wicked, from the fact that it is supposed to refer to the punishment of the wicked. It is claimed that this is a literal description of two individuals who lived on this earth, and their final end.*MPC 181.3*

Is this a literal history? If it is, it means just as it says. *Verses 19-22*. "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom." Did the angels of God literally come down from heaven and carry dead Lazarus there and place him in Abraham's bosom? Oh! no, say you, they came and carried his *soul*. What, angels come and carry his soul into Abraham's bosom? Why says one, Abraham's bosom is heaven. Abraham's bosom is a figure of speech.*MPC 181.4*

"The rich man also died, and was buried: and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." the rich man who died lifted up his eyes in *hell*! Says the objector, It was his *soul* that went to hell. The Bible says it was *the rich man*.*MPC 182.1*

We shall claim that this is a *parable*. 1st. It stands in the midst of parables. 2nd. Christ was teaching the Pharisees, the most prominent sect among the Jews, and "without a parable he spake not to them." *Matthew 13:13-15*; *Mark 4:34*.*MPC 182.2*

Parables are not to be used as teaching doctrines, but doctrines are merely enforced by them. Parables of course could not consistently be claimed to enforce doctrines which were not taught elsewhere in Scripture. This parable of the rich man and Lazarus has been used to enforce the doctrine of conscious existence in death, and to prove that both righteous and wicked were rewarded at death. We

have proved from Scripture testimony that the dead are unconscious and without reward until the resurrection.*MPC 182.3*

As this is one of a chain of parables, we may learn the drift of Christ's discourse before coming to this parable, by looking at the others which precede it. Mark the three parables of *Chap. 15*. How well adapted to enforce the doctrine upon their minds, that God was willing to forgive the truly humble and penitent. The parable of the two sons, properly understood, would reveal to them their own ungratefulness and jealousy, because God was favoring those who had been wandering away from him, but were now returning, humble and penitent, to seek a servant's place.*MPC 182.4*

In the parable of the unjust steward he enforces the fact, that "the children of this world are wiser in their generation," that is, to secure the things of this world, "than the children of light" are to seek a thorough preparation for the kingdom of God. Here we see the tenor of Christ's remarks is, urging the necessity of a preparation for a future state. He was conversing with that class who claimed Abraham as their father, and rejected him. They professed to believe the testimony of Moses, and yet were constantly wishing Christ to perform some great act to convince them that he was the true Messiah.*MPC 183.1*

His fifth parable is that of the *rich man and Lazarus*. In this parable he is enforcing a sentiment, not foreign to what he had been previously advocating. He forced upon them, 1st. The necessity of believing and obeying the testimony they then had. 2nd. He showed them the awful danger that would result from trusting in riches and neglecting in this life a preparation for the future. 3rd. That the means God has given are adequate to perform the work for his children, and they would not repent if more was done to convince them: "If they hear not Moses and the prophets, neither would they be persuaded *though one rose from the dead*." From the parables connected with this, and from this parable itself, (especially Christ's concluding remarks,) we conclude that the great truth to be enforced by it is, that the testimony God has given us is all-sufficient for us. Before proceeding with the exposition, we will quote an extract from *Cumming's Scripture Readings*.*MPC 183.2*

“We must never wring from every incident in a parable distinct and specific meaning. There must be some traits or facts that are incidentally requisite to constitute the integrity of the story, and not to be interpreted each, however minute, as conveying some great moral or spiritual lesson; but, on the contrary, subsidiary to the great object of the parable, which is to set forth one given and definite truth.”*MPC 184.1*

Verse 22. “The beggar died, and was carried by the angels.” Let the beggar represent the saints. The saints are not carried by angels at death, but at the resurrection. *Matthew 24:31*. “And he shall send his angels... and they shall gather together his elect.”*MPC 184.2*

But, it may be claimed, that the parable represents the saints as being carried at death. Then they must be carried while dead. For it is the beggar that died who is carried. While the beggar is dead he is unconscious. The next that is known of him is in the resurrection state. Then, the angels will carry the saints.*MPC 184.3*

“Carried ... to Abraham’s bosom.” What is meant by Abraham’s bosom? It doubtless figures forth the kingdom of God. His affections were placed on that inheritance God had promised him. As the bosom is the seat of the affections, it may be used in this text to figure forth that the kingdom on which the affections of Abraham were placed.*MPC 184.4*

“The rich man also died, and was buried: and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.” In death the wicked are unconscious, and have no more being until their resurrection at the end of the thousand years. Then they will come around the camp of the saints, fire comes down form God out of heaven upon them. The Scriptures testify that the wicked shall see the saints in the kingdom. *Luke 13:28*. Then the rich man (the wicked) will be in torments, and lift up their eyes and see Lazarus (all the saints) in the kingdom of God. (Abraham’s bosom.) the New Jerusalem with all its dazzling glories will be spread out before them, and they will behold the saints immortal and glorious in it, and realize that they themselves are cast out forever.*MPC 184.5*

The rich man requests of Abraham, Send Lazarus to cool my

tongue. Says Abraham, [*Verse 26*;] “Between us and you there is a great gulf fixed.”*MPC 185.1*

We do not understand that at the time the wicked come around the camp of the saints and the beloved city, that they will hold converse with the righteous, but their destinies will be sealed-one company will be immortal and happy; the other corruptible, and in the very jaws of death—the second death. Of one class it will have been said, “He that is holy, let him be holy still,” and of the other, “He that is filthy, let him be filthy still.” A great gulf will be fixed between them. That gulf will be as great as the difference in the destinies of the two, and their condition at that time.*MPC 185.2*

The rich man next requests for his friends. Send Lazarus to teach them. Abraham is represented as saying, [*verse 31*.] “If they hear not Moses and the prophets, neither will they be persuaded though one *rose from the dead*.” From this testimony we learn that before any one could be sent, it was necessary that there should be a resurrection from the dead. But says the objector, Who is there to preach to after the saints of God are all in the kingdom, and the wicked are receiving their punishment? Not any one. Then, say you, you have made a wrong application of the testimony before us.*MPC 185.3*

This is a parable, and is merely used to enforce some great leading idea, and not to teach a new doctrine. Now we have clearly shown by the testimony of Scripture that this torment of the wicked when they behold the saints, is at the end of the 1,000 years of *Revelation 20*. The Scriptures do not teach that there is to be any one to receive pardon after that time; and of course there will be none to preach to. “*Now* is the accepted time, *now* is the day of salvation.” But in this parable, Christ, for the sake of enforcing the great idea of the parable on their minds, speaks of things as already in existence, that would not exist until after the 1,000 years of *Revelation 20*. The resurrection of the dead spoken of, we understand to be a coming back from viewing the second death. That is, if it were possible for one of the saints of God to pass through the state of the dead, have resurrection, and pass into the New Jerusalem, and there witness testimonies concerning the second death, come back and preach to the inhabitants of this

earth, their testimony would be no sooner believed than that of Moses and the prophets.*MPC 186.1*

Christ by this parable put a lasting rebuke on that class of people who were always seeking signs and in the end, wished him to come down from the cross, and then they would believe. Were they ready to believe when one was raised from the dead? Nay, they sought to put Lazarus to death. Thus we have endeavored to explain this parable, as *Cummings* states.*MPC 186.2*

We have explained “the facts that are incidentally requisite to constitute the integrity of the story,” “not as conveying each some great moral or spiritual lesson,” but “subsidiary to the great object of the parable, which is to set forth one given and definite truth;” that, if men will not believe with the testimony God has given them, “neither would they be persuaded though one rose from the dead.”*MPC 187.1*

We see by the investigation of this parable, that there is nothing connected with it to favor the idea of consciousness in death; and consequently, that rewards and punishments are bestowed on the dead prior to the resurrection. But on the contrary, before any one could be sent to the living, it was necessary that one should “*rise from the dead*.”*MPC 187.2*

APPENDIX

It is claimed by many, (when they find the Scriptures do not bear them out in the belief that the wicked must exist in torment through age without end,) that the good of all ages have believed it. We have found no such sentiment taught by David, Job, Daniel, or any Scripture writer. If we come to the testimony of those who have been the servants of God in the past, as well as the present dispensation, we shall find many of them holding sentiments similar to those advanced in the preceding pages of this work. We will give a few extracts in proof of what we have just stated. The doctrine of the immortality of the soul, it seems did not exist, even among the heathen in the vicinity of the promised land until they received it from Babylon. “Pythagoras lived in Egypt from thence he went to Babylon. Jamblichus tells us his stay there was 12 years. The most important doctrine which he brought home from thence, was, that of the immortality of the soul.” — *Prideaux’s Connections*, Vol. 1, Page 205.*MPC 188.1*

Dr. Campbell says: “Before the Captivity, and the Macedonian and Roman conquests, the Jews observed the most profound silence upon the state of the dead, as to their happiness or misery. They spoke of it simply as a state of silence, darkness, and inactivity. But after the Hebrews mingled with the Greeks and Romans they insensibly slid into their use of term and adopted some of their ideas on such subjects as those on which their oracles were silent.” Here is testimony concerning the past dispensation.*MPC 188.2*

We find our Saviour at the commencement of the gospel age, saying to his disciples, [*Matthew 16:6, 7, 12*,] “Beware of the leaven to the Pharisees and of the Sadducees. And they reasoned among themselves, saying, It is because we have taken no bread. Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.” Says Josephus, “The Pharisees believe that souls have immortal vigor in them, and that under the earth there will be rewards and punishments.” The Sadducees denied the resurrection: and the Pharisees, though they believed this, held an error in supposing that men were rewarded at death. Christ testified to them, “Ye make the word of God of none effect by your traditions.” He taught, “Thou

shalt be recompensed at the resurrection of the just."*MPC 188.3*

Says Justin Martyr, who was born A.D. 89, and was martyred, A.D. 163. Should you happen upon some who are called christians indeed, but even dare to assail the God of Abraham, Isaac, and Jacob with blasphemy, and say there is no resurrection of the dead, but instantly when they die, are received up into heaven; do not count these among christians."—*Brooks on Prophecy*, p. 52.*MPC 189.1*

Below we give a list of texts in which some of the important words relied upon as strong proof of the immortality of the soul are used (such as *soul,* spirit, etc.,) and their corresponding Hebrew rendering in the margin.*MPC 189.2*

Texts in which the pronouns *Me, Myself, He, His, Him, Himself. Yourselves, They, Themselves,* are used, in the margin the word soul is used in their stead.*MPC 189.3*

TEXTS MARGIN.
Common Version Hebrew.

Numbers 23:10. Let *me* die the death of the righteous.	Let *my soul* die.
Judges 16:30. Let *me* die with the Philistines.	Let *my soul* die.
Psalm 131:2. I have behaved and quieted *myself.*	Quieted *my soul.*
Psalm 49:19. *He* shall go to the generation of his fathers.	The *soul* shall go.
Psalm 105:18. *He* was laid in iron.	His *soul* came into iron.
Proverbs 16:26. *He* that laboreth.	The *soul* of him that laboreth.
Proverbs 14:10. *His* own bitterness.	The bitterness of his soul.
Micah 7:3. He uttereth *his soul.*	The mischief of his mischievous desire.
Proverbs 6:16. Seven things are an abomination unto *him*.	Of his *soul.*
~*Job 18:4*. He teareth *himself* in his anger.	His *soul.*
~*Job 32:2*. Justified *himself.*	His *soul.*

~*Jeremiah 51:14*. The Lord of hosts hath sworn by *himself.*	By his *soul.*
~*Amos 2:14*. Neither shall the mighty deliver *himself.*	His *soul.*
~*Leviticus 11:43*. Not make *yourselves* abominable.	Your *souls.*
~*Joshua 23:11*. Take good heed therefore unto *yourselves.*	Your *souls.* Their *soul* dieth.
~*Job 36:14*. *They* die.	Their *soul.*
~*Isaiah 46:2*. *Themselves* are gone.	
~*Isaiah 47:14*. Not deliver *themselves.*	For their *souls.*
~*Esther 9:31*. Decreed for *themselves.*	For their *souls.*

~Texts in which the word *person* is used, and the rendering in the margin is *soul:*

~*Genesis 36:6*. All the *persons* of his house.	All the *souls.*
~*Exodus 16:16*. According to the number of your *persons.*	*Souls.*
~*Jeremiah 52:28*. Eight hundred, thirty and two *persons.*	*Souls.*

~Instances where *himself* and *life* occur in the text and are rendered *life, person* and *living soul* in the margin:

~*1 Kings 19:4*. Requested for himselfthat he might die.	*For his Life.*
~*Isaiah 43:4*. Give people for thy *life.*	*Person.*
~*Genesis 1:30*. Everything that creepeth upon the earth, wherein	*A living soul.*
~ there is *life.*	

We have already stated that the primary signification of the word *soul* was the whole man. These many instances we have referred to above prove what we have claimed. Life is sometimes meant by the soul.

~*Job 12:10*. The *soul* of every living thing.	*Life.*
~*Genesis 1:20*. Moving creature that hath	Soul.

~Let those who suppose the soul is immaterial read the following texts:

~*Ecclesiastes 6:7*. And yet the *appetite* is not filled.	*Soul.*
~*Lamentations 1:11*. Give pleasant things for meat to relieve the *soul.*	*Make the soul come again.*

We will now quote an instance where the expression *dead body* occurs. Translators tell us the original Hebrew for dead body is *meth nephesh.*

~*Numbers 19:11*. He that toucheth the *dead body* of any man.	*Dead soul of man.*

See the following texts, in which the expression *dead body* occurs. Remember as you read them that those dead bodies spoken of are dead souls. *Numbers 9:10*; *Leviticus 21:11*; *Numbers 6:6*; *19:16*; *2 Chronicles 20:24, 25*; *Psalm 79:2*; *Psalm 110:6*; *Haggai 2:13*.

Wind.	*Spirit.*
~*Amos 4:13*. Createth the wind.	*Spirit.*
~*Zechariah 6:5*. These are the four *spirits* of the heaven.	*Winds.*
Ghost.	*Breath.*
~*Job 11:20*. Hope shall be as the *giving up of the Ghost.*	*A Puff of Breath.*

For the consideration of those who may think there is at the present time a *hell* of torment, in which the wicked go at death, we give the following concerning hell. Vain have been the attempts to locate hell by those who believe that it now exists. The texts in the New Testament in which the word hell occurs, applied to the punishment of the wicked, not one of them refer to any place that is now in existence, but to one that will exist after the judgement. *"Gehenna,"* the Greek word translated *"Hell,"* and used in the New Testament in relation to the punishment of the wicked, occurs 12 times in the New Testament—7 times in *Matthew 3* times in Mark, once in Luke, and once in James. Three of these appear to be used figuratively, viz; *Matthew 5:22*; *23:15*; and *James 3:6*. The places where this word occurs are *Matthew 5:22, 29, 30*; *10:28*; *18:9*; *23:15, 33*. *Mark*

9:43, 45, 47. *Luke 12:5*. *James 3:6*.*MPC 191.1*

The word is used only in addressing the Jews, and was understood by them. What was their idea of Gehenna? Says The Polymicrian Greek Lexicon *to the* New Testament, "*Gehenna,* properly the valley of Hinnom, south of Jerusalem; once celebrated for the horrid worship of Moloch, and afterwards polluted with every species of filth, as well as the carcasses of animals and dead bodies of malefactors; to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning." In this valley people anciently punished transgressors. See *Leviticus 20:9, 14*; *Jeremiah 7:30*; *19:1-13*; *32:35*; *48:8*; *Isaiah 30:30-33*. And people are again to be punished there. See *Joel 3:2*. *Zechariah 14:1-3*. *Revelation 16:16-21*; *20:9*.*MPC 192.1*

The words which are rendered *hell,* and are used in regard to the state of the dead, simply signify *the grave.—"Hades"* is a Greek word which occurs *eleven* times in the *New Testament,* and is *ten* time translated *"hell"* and *once "grave,"* viz.: *1 Corinthians 15:55*. It is found in the following texts, viz.: *Matthew 11:23*; *16:18*. *Luke 10:15*; *16:23*. *Acts 2:31, 27*. *Revelation 1:18*; *20:14*. The Hebrew word "Sheol" is the word that is rendered *"hell"* 31 times in the Old Testament, and can never be understood to signify a place of punishment.*MPC 192.2*

"The Gates of *hell*" some have supposed to refer to a place of torment. Dr. Campbell says: "The gates of *hades* [the grave] is a very natural paraphrase for death." He adds: "We have sufficient evidence, sacred and profane, that this is its meaning."*MPC 192.3*